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Sept 1888.



GRAMMAR  
OF THE  
BIBLICAL CHALDAIC LANGUAGE  
AND THE  
TALMUD BABLI. IDIOMS.

BY  
S. D. LUZZATTO,  
LATE PROFESSOR IN THE RABBINICAL INSTITUTE AT PADUA, ITALY.

TRANSLATED FROM THE ITALIAN, AND LARGELY REVIEWED

BY  
J. S. GOLDAMMER, D.P.,  
RABBI IN CINCINNATI.

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*“Qui transtulit sustinet.”*

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To

THE PRINCIPAL FOUNDERS OF THE HEBREW UNION COLLEGE:

DR. I. M. WISE,  
M. LOTH, ESQUIRE,  
H. ADLER, “

Dedicated

RESPECTFULLY

BY

THE EDITOR.

2047499



## PREFACE BY THE EDITOR.

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THERE is no ancient language into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic. They have compiled rules and laws for the study of this vernacular regardless of its different dialects, and thus have increased the difficulties the student has to meet with whenever entering the field of dead languages. The attempt, therefore, to treat particularly each dialect of this tongue in its grammatical proprieties, in order to make the student perceptibly familiar with the different principles prevailing in its different phraseologies, must be considered as one of the methods the most appropriate for acquiring a thorough knowledge of the Chaldaic language, and that the author succeeded in his endeavors is unquestionably shown in each paragraph of this work.

The method applied in this grammar is as plain as intelligible, and entirely adapted to the use of the student who aims to acquire in as short a time as possible a clear understanding of the Chaldaic sections in the Bible, which are of the greatest importance to biblicists, and especially to theologians.

As to the talmudical grammar, it seems proper to be observed, that :

1) This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas.

2) By the use of this grammar the student will acquire a knowledge of the subject he chooses to study on clearer, and a perception more definite than has generally been the case as long as a grammarless method has been observed.

3) This grammar affords the teachers of the Talmud a new method of instruction, more fruitful and more efficient than any that has been observed ever since in any theological school.

4) The difficulties of self-instruction in the Talmud, almost insuperable, as is generally known, will greatly be surmounted by the use of this grammar.

There are some of the **למדנים** who boastingly claim to have acquired talmudical attainments without the least knowledge of grammar; but such claims are to be credited no more than the pretension of a mariner to determine the direction of his ship without the aid of a compass; for, what the compass is to the mariner, that is the grammar to the **למדן** in the ocean of the Talmud.

5) The importance of this grammar will be highly acknowledged by every scholar of Jewish theology, not only in regard to the study of the Talmud, but also to what concerns the reading of the vast literature accumulated around this gigantic work during so many centuries. There is within the whole range of our

theological literature scarcely one writer who did not make use of the talmudical dialect, and there will be found ever so many passages which, hitherto obscure to the reader for want of a theoretical knowledge of the language, may satisfactorily be elucidated by application of this grammar.

But above all these considerations, this book owns yet another, more intrinsic merit for the favor of all friends of Semitic literature and for their permanent patronage. This merit consists in the facility it furnishes to a ready knowledge of a language which not only was spoken by a people yet in existence, and in close intercourse with almost all living nations, but which also embraces within its sacred folds thoughts and ideas being the very nucleus of our present moral and religious life. At a time when the monuments of dead antiquity rise to tell us stories of lost ages; at a time when the sounds that rung on the lips of nations forgotten thousands of years ago, and of scarcely any relation to the conditions of our present life, are resuscitated and remolded into their original forms—at such a time one can hardly be able to plead in excuse for dooming to silence a tongue that speaks even as yet as powerfully to the very soul of our life as in times of yore. Let us therefore release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to

acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized.

Considering this grammar as the first attempt of the kind, the reader will hardly find it strange that the author's opinions, though keenly developed and supported by deep erudition, yet often lack that trait of plain truth which alone determines the reader's mind to surrender without objection. At such occasions I—*facile est inventis addere*—have laid before the reader my own views in marginal annotation, unsigned, however, while the author's own remarks are signed by : A.

I. S. GOLDAMMER.

CINCINNATI, February, 1876.

# INTRODUCTORY REMARKS.

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## CHAPTER I.

### § 1.

THE Biblical Chaldaic is that language in which the following chapters and verses of the Scriptures are written, viz.: In the book of Daniel, from the fourth verse of the second chapter to the end of the seventh chapter; in the book of Ezra, from the eighth verse of the fourth chapter to the eighteenth verse of the sixth chapter, and from the twelfth to the twenty-sixth verse of the seventh chapter; further, in Jeremiah, the eleventh verse of chapter ten; and finally, two words in Genesis, chapter thirty, verse forty-seven.

### § 2.

The Biblical Chaldee is the oldest relic preserved of the ancient Chaldaic or Aramaic tongue. There exists besides this no book whatever handed down to us in the vernacular idiom of the earliest Chaldeans. As to the writings known to be the Syriac or Chaldaic literature, of which the "Peshito," a version of the Scriptures, is the oldest work, they belong mostly to the Christian era, and are written by Christian authors.\*

\* C'est donc aux Juifs que nous devons ce qu'il est possible de savoir sur l'ancien idiome arameen." Renan, *hist. gén. des langues antiques*, p. 214, which translated reads: "It is to the Jews that we are indebted for all that we may possibly know about the ancient Aramaic idiom."

## § 3.

The Biblical Chaldaic is written with the Hebrew characters furnished with the Hebrew vowels, and in accordance with the rules of the Hebrew grammar. There occurs, however, occasionally a long vowel in connection with a short and unaccented syllable, as in: באִשְׁתָּא, Ezra iv. 12;\* מְדִינָתָא, id. v. 8; vi. 2; עִבְרִיתָא, Daniel ii. 49; Ezra v. 8; גְּבִירָתָא, Dan. ii. 20, 23; שְׂאֵלָתָא, id. iv. 14; בְּלִטְשָׁאֲצָר, id. i. 7, etc.; שְׂשַׁבְצָר, Ezra v. 14, 16.

## § 4.

The Chaldaic orthography differs from that of the Hebrew in regard to the פְּתַח furtive. It is omitted at the ה preceded by צָרִי, f. i. בְּיָתָהּ, instead of בֵּיתָהּ, as is the case in Hebrew, as in הַגְּבִיָּה.

## § 5.

In the Chaldaic the קִמְץ has the peculiarity of contracting to no shorter vowel, but to remain unaltered (v. § 19). It is, however, omitted at the end of words in cases where the א disappears, *e.g.*, מֶלֶכָא king, מֶלְכִיָּן, and corresponds generally to the חֹלֶם in Hebrew, *e.g.*, דֶּר=דּוֹר generation, שְׂאֵל=שׁוֹאֵל : inquiring.

\* In later editions and lexicons this word has been changed into באִשְׁתָּא, but this is a mere corruption, as the form באִשְׁתָּא (contr. בִּישְׁתָּא, בִּישְׁתָּא) is frequently occurring in the Chaldaism of the Talmuds, both the Yerushalmi : Taanith iii. 4; Chagiga ii. 1, as well as Babli : Berachoth, p. 22a, where, according to Aruch, it must read באִישׁ הִיא. The meaning of this word is: bad, evil, in the physical as well as in the moral sense of the word.



## § 6.

The ׀ at the end of a word has the quality of a guttural letter, so as to be preceded by open vowels.

## § 7.

The י (Jod) preceding ׀ and ׀, as suffixes, is generally mute; it solely denotes the plural (§ 14).

## § 8.

There is a relation between a part of the consonants of the two languages, the Hebrew and the Chaldaic. The lingual letters ׀, ׀, ׀ stand frequently in the Chaldaic for the dentals, ׀, ׀, ׀, employed in corresponding Hebrew words. So also are used in the Chaldaic ׀ for ׀, ׀ for ׀, and ׀ for ׀ of corresponding Hebrew words.\*

## § 9.

The letters ׀ and ׀ are employed in the Chaldaic as servile letters for the same purpose as in the Hebrew, with the exception of the ׀, which is used only as a prefix to make the שפעיל-form (s. § 46).

## § 10.

In other Aramaic dialects the ׀ is used, instead of ׀, to make the reflective forms of the verbs (v. § 42), the first radical of which is a ׀; *e.g.*, ׀. This ׀, however, is found only in the lectio marginalis (masorah) to Daniel ii. 9, but not in the text. They also make use of the prefix ׀ to express the relative:

\* *E.g.*, ׀ I beg, Heb. ׀; ׀, Heb. ׀ iron.

*which*, instead of the separate particle ܐܝ in the Bibl. Chal. for the same purpose (§ 37). The prefix of the word ܕܢܐ, Daniel ii. 31, vii. 20, is considered by some to be such a particle, which, however, is incorrect, as will be shown § 36.

### § 11.

The letters ܗܡ and ܠܒ serve, like in the Hebrew, as pre-fices. The ܗ denotes simply the interrogative, and never, as in the Hebrew, the demonstrative, or the article, or the local. The ܡ signifies: of, from, out, as in the Hebrew, and occurs in ܡܥܕ, Daniel vi. 5, and Jeremiah x. 11; ܡܥܕܐ: from the earth; the word ܡܢ, however, is generally used in the Bibl. Chal., as also in the Syriac. The ܝ signifies, like in Hebrew, the conjunction; but there is no ܝ conversive in any Chaldaic dialect. The ܠ and ܒ are in the Chaldaic of the same service as in Hebrew.

### § 12.

The definite article is denoted in the Chaldaic by annexing the ܐ, preceded by a ܩܡܝܢ, to the root of the word; *e.g.*, ܩܡܝܢ ܡܠܟܐ the king, ܩܡܝܢ ܡܠܟܝܐ the kings. A noun ending with such an additional ܐ is said to be in the *status emphaticus* (from *εμφαίνεαι*: to indicate), while without it, in the *status absolutus*. Sometimes the ܐ is substituted by a ܗ, as in ܗܪܫܐ: the head, Daniel ii. 38.

### § 13.

The laws for the punctuation of the Bibl. Chald. were but little known during many centuries: hence, the want of correctness and consistency in the different editions of this idiom (see §§ 14, 19, 29, 31).

It is to be understood that the above words are not contained in the few remnants of the language which had originally been deficient thereof. The suffix *ל* in *אֱלֹהֵהֶם*, v. 5, their God ; *בְּיָדָהֶם*, in their hand (see § 30). There are in the same class *לְהוֹם* is also in Jeremiah x. 11. There is fo to the particle *עַל*, upon (see § 122), which The following words are examples for the backs (parts of the back) ; *רַגְלֶיהָ*, her feet ; *יָרִיהָ* over her, ib. iv. 14 ; v. 21). Some of these words with a *קִמָּץ* instead of a *פֶּתַח*.

The  
4. *Posse*

The

# PARADIGM OF

## *Singular.*

Absol  
Const  
Empl  
Posse

Absolutus,	חֵיָא animal,	
Constructus,	חֵיָא animal of,	
Emphaticus,	חֵיָא the animal,	
Possessive,	חֵיָא mine animal,	} mase. suffix.
	חֵיָא thine animal,	
	חֵיָא his animal,	
	חֵיָא our animal,	
	חֵיָא your animal,	
	חֵיָא their animal.	
		חֵיָא

## CHAPTER II.

### THE NOUN.

#### § 14.

The Chaldaic nouns and adjectives have four forms: 1. *Absolutus*; 2. *Constructus*; 3. *Emphaticus*; 4. *Possessive*.

#### § 15.

The Chaldaic nouns and adjectives have two declensions: 1. the Masculine and 2. the Feminine gender.

### PARADIGM OF THE FIRST DECLENSION.

<i>Singular.</i>		<i>Plural.</i>	
Absolutus, עֵן time,		עֵנִין times,	
Constructus, עֵן of time,		עֵנִי of times,	
Emphaticus, עֵנָּא the time,		עֵנָּא the times,	
Possessive, עֵנִי my time,	} masc. suffixes.	עֵנִי my times,	} missing, my times,
עֵנְךָ thy time,		עֵנְךָ thy times,	
עֵנֵה his time,		עֵנֵה his times,	
עֵנָּא our time,		עֵנָּא our times,	
עֵנֵיךְ your time,		עֵנֵיךְ your times,	
עֵנֵיהֶן their time.	} fem. suffixes.	עֵנֵיהֶן their times.	} missing, thy “
			} missing, her times,
			} missing, our “
			} missing, your “
			} missing, their “





Strictly taken, there is in the Bibl. Chald. no instance of the suffix of the third person, plural feminine הַן. The only words found with this termination: בְּיַיְהִיָּה, Daniel vii. 8; כְּלֵהָן, ib. 19; מִנְהָן, ib. ii. 33, 41, 42, are written with a ה; the correction by the lectio marginalis to בְּיַיְהִיָּה, etc., is, however, the form used by all other Chaldaic dialects.

### § 17.

Nouns, which in the Hebrew have two Segols (פֶּגֶל) have in the Chaldaic שוּא and פֶּתַח, or שוּא and צִירי, *e.g.*, כֶּסֶף H., כְּסָה Ch.; צֶלֶם H., צִלָּם Ch. The Hebrew form פֶּגֶל is changed in the Ch. into פָּעַל, *e.g.*, קֶשֶׁת, truth, H., קֶשֶׁט Ch.; תִּקְוָה H., תִּקָּה, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, *e.g.*, מֶלֶךְ, king, Dan. ii. 10, etc.; חֶלֶם, dream, ib. iv. 2; vii. 1; צֶלֶם, image, ib. iii. 5, 7, 10, etc.

### § 18.

Nouns which in the Hebrew have two קָמֶץ take in the Chal., for the most part, שוּא and פֶּתַח, as בָּשָׂר, H. flesh, בְּשָׂר Ch.; זָהָב H., זִהָב Ch.

### § 19.

Some Chaldaic nouns, having שוּא and קָמֶץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, *e.g.*, אֱלֹהִים God, אֱלֹהֵי, אֱלֹהֵי; שָׂרִי, remainder, שָׂרִי, remainder of the Babylonian sages, שָׂרִי; דִּיקָר, dignity, דִּיקָר; and to the dignity of my majesty, דִּיקָרִי. The punctuation of

the words נָקַר, Dan. iv. 33; שָׁאָר, Ezra vii. 18; פָּתַח, id. vi. 18; חָבַל, Dan. iii. 25, with פָּתַח, is incorrect, as is also reversely the קִמָּץ in דָּהַב, id. ii. 32.

### § 20.

All masculine singular nouns have their Constructus and Absolutus alike.

### § 21.

The final פתח of the Absolutus is, in the Emphaticus, changed to a שוא; *e.g.*, כֶּסֶף, בְּכֶסֶף, silver; the silver; בָּשָׂר, בְּבָשָׂר, flesh; so also is the final צרי; *e.g.*, צֶלֶם, בְּצֶלֶם, image, the—as also the חלם; *e.g.*, תִּקְוָה, בְּתִקְוָה, the—; but not so the קִמָּץ (see § 19). But as by this rule two שוא would meet together at the beginning of the word, the שוא of the first root-letter is changed either to the vowel dropped from the second root-letter; *e.g.*, כֶּסֶף, בְּכֶסֶף, or to its homogenous vowel as in תִּקְוָה, בְּתִקְוָה, or finally, independently of the dropped vowel of the second letter, to a חירק, or פתח; *e.g.*, בָּשָׂר, בְּבָשָׂר, צֶלֶם, בְּצֶלֶם.

### § 22.

To form the singular feminine Emphaticus, the ׀ is dropped from the Absolute, its ending קִמָּץ changed to שוא, and the termination תָּ annexed thereto; *e.g.*, חֵירוֹת, חֵירוֹתָ; מִרְדָּתָ, מִרְדָּתָּ; קִדְמוֹתָ, קִדְמוֹתָּ.

### § 23.

To form the plural masculine Absolute, the ending ׀ of the singular Emphatic is changed to ׀; *e.g.*, מַלְכֵּךְ, מַלְכֵּיךָ (without רגש). To form the plural Constructus the ׀ of the former is dropped, and the חירק changed to צרי; *e.g.*, חֵירוֹת, חֵירוֹתֵיךָ.



## § 24.

The plural masculine Emphatic is formed from the singular Emphatic, by changing its ending קמץ into פתח followed by ך, which is furnished with דגש and מלכא; *e.g.*, עֲדָנִים, עֲדָנָא; קמץ; *e.g.*, מְלָכִים, מְלָכָא.

## § 25.

The plural feminine Absolute ends in ך, and its Constructus in ת; of this last the Emphatic is formed by ending in תָּ; *e.g.*, מְדִינָה, מְדִינָתָא, מְדִינָתָא. This קמץ, so peculiar to the plural feminine, and unchangeable with the suffixes in the Chaldaic, agrees with the Hebrew חולם when in the same position, as in מְדִנּוֹתִי, מְדִנּוֹת.

## § 26.

The Possessive is formed by annexing the suffixes, *i.e.*, one or two of the letters ה א נ ו כ י to the respective Emphatics, the ending ך of which is dropped; thus in each declension the suffixes are annexed, in the singular nouns to the singular Emphatics, and in the plural nouns to the plural Emphatics. In the plural masculines, however, the פתח preceding the ך in the plural Emphatic is preserved only in the two first forms, *viz.* : עֲדָנִי, עֲדָנֵי.

## § 27.

The dual ends in ין; *e.g.*, יָדִין, hands; רַגְלִין, feet; שִׁנִּין, teeth. Excepted is עֵינִין, eyes.

## § 28.

By the same termination is formed the plural of nouns ending in ך, or ת; *e.g.*, שָׂרָא, שָׂרָאן, שָׂרָא, שָׂרָאן, מְצִלָּא, מְצִלָּאן.

## § 29.

Patronymics ending in י, as בְּשָׁרֵי, a Chaldean, as also all other nouns of the same termination, as קְדָמִי, the first; עָלִי, the exalted, form the singular Emphatic by the termination נָא, which, however, is changed by the lectio marginalis to אָה; *e.g.*, רְבִיעָנָא, קְדָמָנָא, בְּשָׁרָנָא, the fourth; עָלָנָא, which is read by the Masorah בְּשָׁדָאָה, קְדָמָאָה, עָלָאָה רְבִיעָאָה. The plural Absolute of this class of nouns is made by adding אֵין to the stem; *e.g.*, בְּשָׁדָאֵין, Chaldeans, and the plural Emphatic by יָא; *e.g.*, קְדָמֵיא, the first (kings), Dan. vii. 24; תַּפְתָּיא, the sheriffs, id. iii. 2; בְּבִלְיָא וְחִידְיָא, Ezra iv. 9, etc.\* בְּשָׁרָיָא, Dan. ii. 5, 10, etc., is read בְּשָׁדָאֵי by the lectio marginalis.

## § 30.

Some feminine nouns end in the Absolute in י, or י- as מְלָכִי, kingdom; דִּנְיָ, dung-hill. Nouns of this class take ת in the Constructus and through the whole declension; *e.g.*, מְלָכִיתִי, מְלָכִיתָא, מְלָכִיתָהּ. So also גְּלוּתָא, exile.\*\* In plural the ו or י are furnished with קְמִין, as מְלָכִיתָא, מְלָכִין.

## § 31.

Nouns having in plural a feminine termination take sometimes the syllable הָ or הַ, though not existing in the singular; *e.g.*, אֲבָהֵי, my fathers, אֲבָהֵהֶן, our fathers; שְׁמֵהֶן, names of . . . Ezra v. 4, where the ה is incorrectly furnished with פִּתָּח; שְׁמֵהֶתְהֶם, ib. v. 10, alike

\* The first ב, of בְּבִלְיָא, the Babylonians has פִּתָּח instead of קְמִין, as in בְּבִלְיָא, and as found always by the Syriacs. (S. S. Efrem T. I. last p., and T. II. p. 85, 161.) A.

\*\* The first קְמִין of גְּלוּתָא is unchangeable (§ 5); it is therefore incorrect in copying גְּלוּתָא רִישׁ, to write G'lotho instead of Golotho. A.

wrongly with פתח; אַרְיֹנָה, the lions; כְּרִסְנָן, thrones. These words, though masculine, they have the feminine plural.

### § 32.

And so reversely the nouns, מִלָּה, מִלָּה, thing, word; though feminine, they have the masculine plural, מִלִּין.

### § 33.

Irregular are אב, father; and בר, son; the first in being declined with the suffixes אָבִי, my—; אָבִיךָ, thy—; אָבִיהֶי; and the second in having the plural בָּרִין instead of בָּרִין.

### § 34.

Adjectives and nouns apt to both genders, as king, queen, have the masculine Emphatic and the feminine Absolute alike; *e.g.*, נָקִירָא, Ezra iv. 10, noble, is the masc. Emphatic, while in Dan. ii. 2 it stands as the feminine Absolute, and therefore with ה (נָקִירָה). The use of the ה as a special indication of the feminine gender is not constant; there is דַּן. ii. 40 תְּקִיפָה, and ib. 42 תְּקִיפָא, strong, both fem.

## CHAPTER III.

### PRONOUNS.

#### § 35.

The Chaldaic personal pronouns are **אָנָה** or **אָנָא**, I; **אַנְתָּה**, thou; **הִיא**, he; **הִיא**, she; **אַנְתָּה** or **אַנְתָּה**, we; **אַנְתָּה**, ye or you, masc.; **אַנְתָּה**, masc., **אַנְתָּה**, fem. they. We read in Ezra v. 11, **אַנְתָּה הַמֵּן**, we those, *i.e.*, we are those who . . . , though **הַמֵּן** usually expresses the Accusative (see § 110).

#### § 36.

Demonstrative pronouns are :

SINGULAR.		PLURAL.
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
<b>הָכֵן</b> } <b>הָכֵן</b> } this <b>הָכֵן</b> }	<b>הֵכֵן</b> } <b>הֵכֵן</b> } this <b>הֵכֵן</b> }	<b>אֵלֵּן</b> } <b>אֵלֵּן</b> } these <b>אֵלֵּן</b> }

**הָכֵן** is found six times in Ezra, v. and vii. ; **הֵכֵן**, six times in Ezra, iv. and v. ; **הֵכֵן**, masc., Dan. ii. 31 ; the same, fem. id. vii. 20, 21. The **הָ** in **הָכֵן** and **הֵכֵן** is originally the suffix of the possessive pronouns, second person; likewise, thy this. Such compositions of the suffixes with the pronouns are common with the Arabic language. The word **הֵכֵן** is a compound of **הָכֵן**, or **הֵכֵן** with **הָכֵן**, the stem of **הָכֵן**, Ezra v. 15. **אֵלֵּן** is read **אֵלֵּן** by the Masorah, Ezra v. 15.

## § 37.

רִי is the relative pronoun irrespective of gender and number. It is often employed to denote the relation of the Genitive; *e.g.*, רִאשָׁה רִי דְהַבָּא, the head of gold; שְׁמִיה רִי אֱלֹהִים, his name of God, *i.e.*, God's name; a pleonasm very common with all Aramaic dialects.

## § 38.

רִי denotes the Accusative, and agrees with the Heb. אֶת. It is found only on one place, in the word בְּתַהוֹן, Dan. iii. 12.

## § 39.

The interrogative pronouns are מֶן, who? Dan. iii. 15; Ezra v. 3, 4, 9; and מָה, what? Dan. ii. 22; iv. 32. They are found also in connection with רִי, following; *e.g.*, מֶן דִּי, he who, Dan. iii. 6, 11; iv. 14, 22, 29; v. 21; מָה דִּי (that), what, Dan. ii. 29.

## § 40.

The pronoun כֻּלָּא, all, forms, when preceding a noun כֻּל or כָּל, and with suffixes בְּלִהוֹן, Dan. ii. 38; בְּלִיָּה, id. vii. 19, all of them.

## CHAPTER IV.

### VERBS.

#### § 41.

The Chaldaic conjugations as to (גְּזֹרוֹת) are the same as in Hebrew, except that in the Chaldaic the quiescents of שׁ and כּ have both one conjugation, as this class of verbs end in the Ch. in ה as well as in ש ; *e.g.*, מִשָּׁא, Dan. iv. 25, and מִשָּׂה, id. vii. 22. The ending in ה is originally a Hebraism, and foreign to all other Aramaic dialects.

#### § 42.

There are five verbal forms (בְּנִינִים), three of the active and two of the reflective or passive voice. They are:

1. פָּעַל or קַל, agreeing with the Heb. קָל.
2. פָּעִיל, agreeing with the Heb. פָּעַל.
3. הִפְעִיל, agreeing with the Heb. הִפְעִיל.
4. הִתְפַּעֵל, reflective, agreeing with the Heb. הִתְפַּעֵל.
5. הִתְפַּעְּלָא, reflective, agreeing with the Heb. הִתְפַּעְּלָא.

#### § 43.

As the Heb. passive voices פָּעֻל and הִפְעֻל are wanting in the Chaldaic, they are substituted by the reflectives.

#### § 44.

There are found in the Bibl. Chaldaic eleven verbs inflected according to the Heb. form הִתְפַּעֵל, viz.: הִתְקַנָּה,

I was re-established, Dan. iv. 33 (see § 53); הִיָּחַח, he was deposed, Dan. v. 20; הִחָרַבָּה, she was destroyed, Ezra iv. 15; הֶסַק, he was taken up, Dan. vi. 24; הָעֵל, he was brought, ib. v. 13; הָעֵלוּ, they have been brought, id. v. 15; הִיבֵד, he was annihilated, id. vii. 11; הִיָּחִיו, they were brought, ib. iii. 13; הִיָּחִיָּה, she was brought, id. vi. 18; הִוָּסַפָּה, was added, id. iv. 33; הִקְיָמָה, was made stand, id. vii. 4, 5. This form being foreign to other Aramaic dialects, it must be considered as a Hebraism.

### § 45.

There is found another passive form in the Biblical Chal., which is foreign to other Aramaic dialects, viz., פָּעִיל. It is used, however, only in the third person, perfect tense, as is shown by the following: קָטִיל, he has been killed, Dan. v. 30; נָדְרִיד, he has been driven out, id. iv. 30; v. 21; שָׁלִיחַ, he has been sent; רָשִׁים, it has been written down, id. v. 24; נָהִיב, he has been given, id. vii. 4; נָהִיבָה, she has been given, id. vii. 12; נָהִיבוּ, they have been given, Ezra v. 14; פָּרִיסָה, she has been divided, Dan. v. 28; מָרִיסוּ, they have been plucked; נָטִילָה, she has been taken up, id. vii. 4; פָּתְחוּ, they have been opened, id. vii. 10, and בָּתְחוּ, they have been tied, ib. iii. 21; both last without י. The only instance of this passive in the second person is תִּקְלָהָא, thou hast been weighed, id. v. 27. It is, however, without י, following the Hebrew rule, according to which no quiescent letter (except the א), when followed by two consonants, is admissible after an accented syllable.

## § 46.

There is in the Bibl. Chal. an instance of the שפַּעַל and הַשְׁתַּפַּעַל forms (see § 9), (so commonly made use of in the Aramaic dialects and in later Hebraisms), in the stem כַּלל, as וְשִׁכְלָלָהּ, set it up, finished it, Ezra v. 2; שִׁכְלָלָהּ, ib. iv. 12; vi. 14; לְשִׁכְלָלָהּ, ib. v. 3, 9; וְשִׁתְּכַלְלֶנָּה, ib. iv. 13, 16.—The רגש, peculiar to the second radical in the שפַּעַל-form, is substituted by a quiescent letter after the first radical in the words מְסֻבִּין, being supported, Ezra vi. 3; לְשִׁיבֵנוּהָאָ, to deliver us, Dan. iii. 17; and in שִׁיבֵנוּ, to finish, Ezra vi. 15.\*

## § 47.

There is mentioned by some writers a form אֶתַּפַּעַל as a passive voice of הַפַּעַל, to be at the same time the substitute of הַתַּפַּעַל. But the אֶתַּפַּעַל applied by Ludovicus de Dieu in his "Grammaticum linguarum orientalium inter se collatarum, Lugd. Batav. 1628," quite remote from being the proper form (בִּינָן) of any perfect conjugation, is nothing but the הַתַּפַּעַל or הַתַּפַּעַל of the quiescent or defective verbs (s. § 85, and my Prolegomeni, p. 117).

## § 48.

The forms of the reflectives generally begin with ה,

\* A similar incident occurs in the Syriac verbs סִיבֵּר and סִיבֵּר, meaning סִיבַּל in Ezra, and שִׁיבֵּר meaning שִׁיבֵּר in Dan. There is no ground to say (with Gousset and Gesenius) that שִׁיבֵּר be the שפַּעַל of the Hebrew רָצָא and with (Rödiger), that שִׁיבֵּר be the שפַּעַל of the Arabic رَوَّعَ = the Heb. רָוַע. These stems of רָצָא, and רָוַע or רָוַע are undoubtedly aliens to the Chaldaic, but according to the usual change of sounds (see p. 8), רָצָא may be rendered in the Chal. into רָצָא and רָוַע into רָב, and thus appropriately would read in the form שִׁפַּעַל: שִׁיבֵּר, שִׁיבֵּר, שִׁיבֵּר, or שִׁיבֵּר. A.



but sometimes also with א; *e.g.*, אֲחַנְנֶנָּה, cut out, Dan. ii. 45; אֲחַנְנֵנוּ, have consulted, id. vi. 8. Other Chaldaic dialects have in the two reflectives, as also in the הִפְעִיל an א, while the Bibl. Chald. has it constantly with ה.

### § 49.

The tenses in the Chal. are the same as in the Hebrew. The three active forms have two participles, active and passive, viz., the participles of the קל have the forms of פָּעַל and פְּעִיל, those of the פֻּעַל, the forms of מְפַעֵל and מְפַעֵל, and those of the הִפְעִיל, the forms of מְהַפְעֵל and מְהַפְעֵל.

## CHAPTER V.

### CONJUGATIONS OF PERFECT VERBAL STEMS.

#### § 50.

Form **פָּעַל** or **קָל**.

#### PRETERITE.

##### *Masculine.*

##### *Feminine.*

קָטַלְתִּי, I have killed,	wanting,
קָטַלְתָּ or קָטַלְתְּ, thou hast killed,	wanting,
קָטַל, he has killed,	קָטַלְתָּ or קָטַלְתְּ, she has killed,
קָטַלְנוּ, we have killed,	wanting,
קָטַלְתֶּם, ye or you have killed,	wanting,
קָטַלוּ, they have killed.	קָטַלוּ (Masorah), קָטַלְתָּ, they have . . .

#### PARTICIPLE.

##### *Active.*

##### *Active.*

sing. קָטֵל }  
 plur. קָטְלוֹן } killing.

sing. קָטְלָה }  
 plur. קָטְלוּן } killing.

##### *Passive.*

##### *Passive.*

sing. קָטִיל }  
 plur. קָטִילִין } killed.

sing. קָטִילָה }  
 plur. קָטִילִין } killed.

#### FUTURE.

אֶקְטַל, I shall kill,	wanting,
תִּקְטַל, thou wilt kill,	wanting,
יִקְטַל, he will kill,	תִּקְטַל, she will kill,
נִקְטַל, we shall kill,	wanting,
תִּקְטַלְוּ, you will kill,	wanting,
יִקְטַלוּ, they will kill.	יִקְטַלוּ, they will kill.

## IMPERATIVE.

sing. קַטֵּל } (thou) do kill, sing. קִטְּלִי, do kill,  
 plur. קִטְּלוּ } (ye) “ plur. wanting.

## INFINITIVE.

מִקְטֵל, to kill.

## § 51.

*Perfect tense:* Many intransitive verbs have צרי instead of פתח (as in the Hebrew הִפִּיץ, etc.); *e.g.*, קָרַב, he came near, Dan. iii. 26; רָבַלְתָּ, thou couldst, id. ii. 47; יִתְקַצֵּף, thou becamest strong, Dan. iv. 19. Some of the same kind of verbs have חירק, though without י; *e.g.*, יִתְקַצֵּף, id. iv. 8, 17; קָרַבִּי, id. iii. 8; זָעַק, he cried; רָבַל, id. vi. 21; סָלַקִי, came up, Ezra iv. 12. The verb שָׁאַל, though transitive, has צרי, Dan. ii. 10; שָׁאַלָּא, Ezra v. 9.

## § 52.

The third person feminine has חירק with the first radical in סָלַחַת, Dan. vii. 8, 20; תִּקְפַּחַת, id. v. 20, and סָגִיל in נִפְקַחַת, went forth, Dan. ii. 13; שׁוּא and פתח at the end are changed to two סָגִיל in אִמְרַחַת, instead of, אִמְרַחַת (§ 54). This is also the case in the other forms; *e.g.*, הִדְקַחַת, he has broken, Dan. ii. 34, instead of, הִדְקַחַת. When the third letter is a guttural, the verb ends in two פתח, as in הִשְׁתַּכַּחַחַת instead of הִשְׁתַּכַּחַחַת, id. v. and vi.

## § 53.

The second person masculine ends commonly in קִמֵּץ; *e.g.*, רִשְׁמָה, thou hast signed, Dan. vi. 13; תִּדְעָה, id. v. 22; רָבַלְתָּ, ii. 47; שָׁמָה, id. iii. 10. So also in all other forms; *e.g.*, הִתְרַומְמָה, הִדְרָה, שִׁבְחָה, id. v. 23. With quiescent א

in תִּקְלָתָא id. v. 27. This קִמֵּץ is constant in verbs of the לָה, conjugation; *e.g.*, הִירִיתָ, id. ii. 31, 34; הִזְרִיתָ, id. ii. 43, 45; iv. 17, and is found also with a following quiescent ה in הִזְרִיתָה, id. ii. 41. Like קִטְלָתָא ending in שׁוּא, are עֲבַדְתָּ, id. iv. 32; וְהִבֵּתָ, id. ii. 23; וְהִתְקַפְּתָּ, id. iv. 19, and in the other forms; וְהִשְׁתַּכַּחֲתָּ, id. v. 27; הִשְׁשַׁלְתָּ, id. v. 22.

### § 54.

Verbs, the first radical of which is a guttural, take in the first person פתח instead of a הירק, *e.g.*, אָמַרְתָּ, עֲבַדְתָּ. A similar change takes place in the third person feminine, as: אָמַרְתָּ, עֲבַדְתָּ. The change of שׁוּא and צִיר to two סגול, and with gutturals to two פתח (see § 52), is found in הִשְׁפַּחְתָּ, I have found, Dan. ii. 25, instead of הִשְׁפַּחְתָּ. The פתח in הִתְקַנְתָּ, id. iv. 33, is undoubtedly a mistake made by the copyists; it ought to be הִתְקַנְתָּ with צִיר, meaning: "I was restored."

### § 55.

The third person plural is alike in both genders; *e.g.*, וְנִפְּלוּ, Dan. vii. 20; אֶתְקַקְרוּ, *ibid.* 8, "they were plucked up." Both are read by the Masorah וְנִפְּלוּ, אֶתְקַקְרוּ. The ק is found provided (probably by mistake of the transcribers) with קִמֵּץ.

### § 56.

The צִיר in the active participle, singular masculine, when preceding a guttural or the semiguttural ר (§ 6), is changed to פתח; *e.g.*, פֹּלֵחַ, "worshipping" D. vi. 17; אֹמֵר, "saying."

### § 57.

The passive participle פָּעִיל takes י as a distinction

from the other פָּעַל (§ 51), in which the חירק takes the place of צרי.

§ 58.

The characteristic sign of the *future*, third person, feminine plural, is not ה, as in Hebrew, but י.

§ 59.

In verbs, the third radical of which is ה, ע or ר, the קבוץ ( ), in the imperative as also in the future, is changed to פתח; *e.g.*, יִשְׁלַח, יִסְבֵּר, יִלְבֵּשׁ. רִאבוּ. Jerem. x. 11, lacks the ה, and is irregular; a Hebraism.

§ 60.

It is only in the קל that the infinitive is prefixed with מ; *e.g.*, לְמַכְנֵשׁ, Dan. iii. 2, “to assemble;” לְמַפְשֵׁר, id. v. 16, “to interpret.” In all other forms the infinitive ends in ה preceded by two קמץ.

§ 61.

The suffixes may be annexed to the infinitive, in the same way as to the nouns; *e.g.*, וְכַמְקַרְבָּהּ, id. vi. 21, “and as his to approach;” *i.e.* when he was approaching.

§ 62.

CONJUGATION OF PERFECT VERBAL STEMS.

Form פָּעַל.

PRETERITE.

*Masculine.*

*Feminine.*

קָטַל, I have killed,

קָטַלְתָּ, thou hast killed,

קָטַל, he has killed,

} wanting.

*Masculine.**Feminine.*

wanting, we have killed,	} wanting.
wanting, ye have killed,	
קָטְלוּ, they have killed.	

## PARTICIPLE.

*Active.*

sing. מִקְטֵל, killing,	sing. מִקְטֹלָה, killing,
plur. מִקְטָלִים, killing.	plur. מִקְטָלָה, killing.

*Passive.*

sing. מִקְטָל, killed,	sing. מִקְטֻלָה, killed,
plur. מִקְטָלִים, killed.	plur. מִקְטָלָה, killed.

## FUTURE.

sing. אֶקְטֵל, I shall kill,	wanting,
תִּקְטֵל, thou wilt kill,	wanting,
יִקְטֵל, he will kill,	wanting,
plur. נִקְטֵל, we shall kill,	wanting,
תִּקְטְלוּ, ye will kill,	wanting,
יִקְטְלוּ, they will kill,	יִקְטְלוּ, they will kill.

## IMPERATIVE.

sing. קַטֵּל, do kill,	קְטֹלִי,
plur. קְטֹלוּ, do kill.	wanting.

## INFINITIVE.

קְטֹלָה, to kill.

## § 63.

This form is commonly called, but incorrectly, פָּעַל; correctly it must be called פָּעַל; for the Bibl. Chald. reads in the third person, perfect tense בָּרַח, בָּשְׁלוּ, מָלַל, קָטַל, שָׁיַב, שָׁבַן; in the active participle, מְשִׁיב, מְמַלֵּל; in the imperative, קַצֵּץ; in the future, יִשְׁיב, יִמַּלֵּל, while with

צור there are found only two instances קָבַל, Dan. vi. 1; יִתְקַרֵּב, Ezra vii. 17.

## § 64.

In this form as also in the following הִפְעִיל, the participle active is distinguished from the participle passive by the terminal vowel, viz., the former ends in הִירֶק and the latter in פִּתַח. This distinction, however, takes place only in singular masculine, otherwise they are alike, as even in singular masculine, in verbs ending in one of the gutturals, ר, ע, ה; e.g., מְשַׁבַּח, מְהַדֵּר, which may signify both “praising” as well as “praised,” and is to be ascertained only by the context.

## § 65.

## CONJUGATION OF THE PERFECT VERBAL STEMS.

## Form הִפְעִיל.

## PRETERITE.

*Masculine.**Feminine.*

הִקְטִילָהּ, I have caused to kill,	wanting,
הִקְטִילָהּ, thou hast caused to kill,	wanting,
הִקְטִיל, he has caused to kill,	הִקְטִילָהּ, she has caused to kill,
הִקְטִילְנוּ, we have caused to kill,	wanting,
הִקְטִילְתֶּם, ye have caused to kill,	wanting,
הִקְטִילוּ, they have caused to kill,	wanting.

## PARTICIPLE.

*Active.*

sing. מְהַקְטִיל, causing to kill,	sing. מְהִקְטִילָהּ,
plur. מְהַקְטִילִין, causing to kill.	plur. מְהִקְטִילָן.





## § 67.

The ה as the characteristic sign of this form, is in the participle and future often found applied as well as omitted, as : מִחַצֵּפָה, מִהֲחַצֵּפָה, מִשְׁפֵּל, רִהֲשֵׁפֵל, מִהֲדֵק, רִהֲשֵׁדֵק, and מִדָּקָה. The like occurs as a poetical Hebraism, as רִהֲשִׁיעַ, רִהֲדוּהָ, and also in prose, רִהֲדוּהָ, Nehem. xi. 17.

## § 68.

## CONJUGATION OF THE PERFECT VERBAL STEMS.

## Form הִתְקַטַּל.

*Masculine.**Feminine.*

הִתְקַטַּלְתִּי, I have been killed,	wanting,
הִתְקַטַּלְתָּ, thou hast been killed,	wanting,
הִתְקַטַּל, he has been killed,	הִתְקַטַּלְתָּ, she has been killed,
הִתְקַטַּלְנוּ, we have been killed,	wanting,
הִתְקַטַּלְתֶּם, ye have been killed,	wanting,
הִתְקַטַּלוּ, they have been killed,	wanting.

## PARTICIPLE.

sing. מִתְקַטֵּל, one being killed,	מִתְקַטֵּלָּה, “ “
plur. מִתְקַטְּלִין, many being killed,	מִתְקַטְּלִין, “ “

## FUTURE.

אֶתְקַטֵּל, I shall be killed,	wanting,
תִּתְקַטֵּל, thou wilt be killed,	wanting,
יִתְקַטֵּל, he will be killed,	תִּתְקַטֵּל, she will be killed,
נִתְקַטֵּל, we shall be killed,	wanting,
תִּתְקַטֵּלְתֶּם, ye will be killed,	wanting,
יִתְקַטֵּלְוּ, they will be killed,	יִתְקַטֵּלְוּ, they will be killed.

## IMPERATIVE.

sing. הִתְקַטַּל, be killed,                      הִתְקַטְּלִי,  
 plur. הִתְקַטְּלוּ, be killed,                      wanting.

## INFINITIVE.

הִתְקַטֵּל, to be killed.

## § 69.

There is only one instance found of the first person singular preterite, and it ends in a guttural, viz. הִשְׁתַּכַּח; its plural occurs, and has הִירַק without י, הִתְקַצִּי.

## § 70.

The פתח at the first radical in הִתְקַטַּל and הִתְקַטְּלִי is a slight vowel, i.e., it takes the place of a שווא. The same is the case with the פתח in the participle מִתְקַטֵּל, and in the future יִתְקַטֵּל. There are but two instances of this פתח: מִתְקַטֵּל, מִתְקַטֵּל. Concerning הִתְקַטֵּל and הִשְׁתַּכַּח, see 52.

## § 71.

The future is found with יִתְקַטֵּר, צִירִי (and in verbs ending in a guttural with יִתְקַטֵּר, פִּתַּח), as also with הִירַק without י, תִּשְׁתַּכַּח. The ת of this form, like in the Heb., takes its position after the first radical, when a ש; e.g., הִשְׁתַּכַּח.

## § 72.

## CONJUGATION OF THE PERFECT VERBAL STEM.

## Form הִתְפַּעַל.

## PRETERITE.

*Masculine.**Feminine.*

הִתְפַּעַלְתִּי, I have killed myself,	wanting,
הִתְפַּעַלְתָּ, thou hast killed thyself,	wanting,
הִתְפַּעַל, he has killed himself,	הִתְפַּעַלְתְּ, she has killed herself,

הִתְקַטְּלָנוּ, we have killed ourselves, wanting,  
 הִתְקַטְּלוּ, ye have killed yourselves, wanting,  
 הִתְקַטְּלוּ, they have killed them.  
 selves, wanting.

PARTICIPLE.

sing.	מִתְקַטֵּל, killing oneself,	מִתְקַטֵּל,	“	“
plur.	מִתְקַטְּלִין, killing themselves,	מִתְקַטְּלִין,	“	“

FUTURE.

אֶתְקַטֵּל, I shall kill myself,	wanting,
תִּתְקַטֵּל, thou shalt kill thyself,	wanting,
יִתְקַטֵּל, he will kill himself,	תִּתְקַטֵּל,
נִתְקַטֵּל, we shall kill ourselves,	wanting,
תִּתְקַטְּלוּ, ye will kill yourselves,	wanting,
יִתְקַטְּלוּ, they will kill themselves,	יִתְקַטְּלוּ.

IMPERATIVE.

הִתְקַטֵּל, do kill thyself,	הִתְקַטֵּל,
הִתְקַטְּלוּ, do ye kill yourselves,	wanting.

INFINITIVE.

הִתְקַטֵּל, to kill oneself.

Here also, like in the previous form, the characteristic ה follows the first radical in case this is a ש; *e.g.*, מִשְׁתַּדֵּר.

## CHAPTER VI.

### QUIESCENT VERBS—VERBS WITH THE FIRST RADICAL QUIESCENT.

#### § 73.

Verbs beginning with the **א** radical are conjugated like perfect stems whenever, in the inflection, the verb begins with the first radical; *e.g.*, pret. **אָזַל**, **אָבַל**, **אָמַר**, **אָהָה**; imp. sing. **אָמַר**; imp. plur. **אָמְרוּ**; imp. fem. **אָבְלִי**, **אָמְלִי**. The imp. of **אָזַל** occurs: **אָזַל**, Ezra v. 15.

#### § 74.

But whenever, in the inflection, the verbs of this conjugation begin with a preformative, the **א**, in the **קל** becomes quiescent, preceded by **צרי**; *e.g.*, **בָּאֵמֶר**, **בָּאֵמֶר**, **בָּאֵמֶר**, **בָּאֵמֶר**, and in the **הַפְעֵל** it is changed either to **י** or **ו**; *e.g.*, **הִימָן**, **הִימָן**, **הִימָן**, **הִימָן**, **הִימָן**, **הִימָן**, **הִימָן**, **הִימָן**, **הִימָן**, **הִימָן**.

#### § 75.

Verbs beginning with the radical **י** are likewise regularly conjugated whenever, in the inflection, the **י** occurs, in **קל** at the beginning of the verb; *e.g.*, **יָדַעַת**, **יָדַעַת**, **יָדַעַת**, **יָדַעַת**, and in the **הַפְעֵל** and **הַפְעֵל** at the beginning of the syllable; *e.g.*, **מִתְיָבֵן**, **מִתְיָבֵן**, **מִתְיָבֵן**, **מִתְיָבֵן**. It, however, is omitted in the imper. **קל**; *e.g.*, **דַּע**, **הַב**.

#### § 76.

But, wherever, in the inflection, the **י** is the initial neither of the word nor of the syllable, it commonly

is changed in the **הפעל** into **ו**; *e.g.*, **הוֹחֵב**, **הוֹדֵעַ**, while in the **קל** future such verbs are mostly conjugated like verbs having for their first radical **נ**, which Nun, sometimes, takes place actually, and sometimes is assimilated by **דגש** forte; *e.g.*, **אֶנְדֵּעַ**, **תִּנְדֵּעַ**, **יִנְדְּעוּן**, **יִפְּל**, **תִּפְּל** (§ 85).

## CHAPTER VII.

### VERBS WITH THE SECOND RADICAL QUIESCENT.

#### § 77.

Paradigm of the conjugation of verbal stems, with the second radical quiescent, as : קים, to rise.

#### Form קל.

#### PRETERITE.

<i>Masc.</i>	<i>Fem.</i>
קמתי, I rose.	wanting,
קמתי, thou rosest,	wanting,
קם, he rose,	קמה, she rose,
wanting,	wanting,
wanting,	wanting,
קמו, they rose.	wanting.

#### PARTICIPLE.

<i>Active.</i>	<i>Passive.</i>
sing. קאם, rising ;	קים, risen, wanting,
plur. קאמין (Masorah קמיין),	wanting, wanting.

#### FUTURE.

אקים, I shall rise,	wanting,
תקים, thou wilt rise,	wanting,
יקים, he will rise,	תקים, she will rise,
נקים, we shall rise,	wanting,
תקימן, ye will rise,	wanting,
יקימן, they will rise.	יקימן, they will rise.

## IMPERATIVE.

sing. קום, rise,  
 plur. קומי, rise.

קומי, rise,  
 wanting.

## INFINITIVE.

מָקָם, to rise.

## § 78.

There occurs of the preterite: קָם, Dan. iii. 24; שָׁם, Ezra v. 13; שָׁמָּה, Dan. iii. 10; שָׁמָּה, Ezra vi. 12; שָׁפָּחַ, Dan. iv. 30; שָׁמָּה, id. iii. 12. The instance of שָׁמָּה, preserving the קמץ with the ש, may warrant the extension of the stability of the Aramaic קמץ even to the verbs, so as to provide קָמְתוֹן rather with קמץ than פָּתַח, as also to inflect in the הִתְפַּעֵל rather הִתְקַמַּת, הִתְקַמַּת than הִתְקַמַּת and הִתְקַמַּת. וְהִתְשַׁמֵּן, Dan. ii. 5, is another instance showing the force of the קמץ. So also are punctuated by the Syrian writers: קָמְתוֹן, קָמְתוֹן with a Zekofto, which answers to the קמץ.

## § 79.

Of the act. particip. there occurs in the sing. קָאֵם, Dan. ii. 31, and plur. קָאֵמִין, id. iii. 3, דָּאֵרִין id. id. 31, זָאֵרִין id. v. 19, read by the Masorah: קָאֵמִין, דָּאֵרִין, זָאֵרִין, with a Kamez רָחַב. The Syrian writes קָאֵם, and reads קָאֵם; it is, however, written קָאֵמִין, קָאֵמִין with Yod.

## § 80.

Of the pass. particip. there occurs שֵׁים טָעַם, Dan. iii. 29, "commandment is given." Of פָּעִיל there is as a preterite שָׁים, Ezra v. 17, "has been established," and the irregular שָׁמָּה, Dan. vi. 18, "has been put."

## § 81.

Of **פָּעַל** there is found only the infinitive : **לְקַמֵּה**, Dan. vi. 8. A similar Yod occurs usually in the other Aram. dialects, and in the Rabb. Heb. as also in the Bib. Heb. : *e.g.*, **וַיִּקְמֵהוּ**, Ps. cxix. 106 ; **וַיִּקְמֵהוּ**, Jerem. xvi. 16.

## § 82.

Of the quadriliteral form there is found only one instance in the word **הִתְרוֹמֵמֶה**, Dan. v. 23, of **עָלָה**, and in the only word **אֶשְׁתַּחֲוֶה**, id. vi. 16 of **עָלָה** ; both are probably Hebraisms.

## § 83.

CONJUGATION OF THE **עָלָה**.Form **הִפְעֵל**.

## PRETERITE.

*Masculine.*

**הִקְמִיתִי**, I have caused to rise,  
**הִקְמִיתָ**, thou hast caused to rise,  
**הִקְמִיתָ**, he has caused to rise,  
 wanting,  
 wanting,  
**הִקְמִינוּ**, they have caused to rise.

*Feminine.*

} wanting. —  
 —  
 —  
 —  
 —  
 —

## PARTICIPLE.

*Active.*

**מְהַקֵּם**, one causing to rise.

## FUTURE.

**אֶקְמֶה**, I shall cause to rise, wanting,  
**תִּקְמֶה**, thou wilt cause to rise, wanting,  
**יִקְמֶה**, he will cause to rise, **תִּקְמֶה**, she will cause to rise,



נָקִים, we shall cause to rise, wanting,  
 הַקִּימוּן, ye will cause to rise, wanting,  
 נִקְיִם, they will cause to rise. נִקְיִם, they will cause to  
 rise.

INFINITIVE.

הַקָּמָה, to cause to rise.

§ 84.

Examples, *preterite* : הָקִים, Dan. iii. 2, 5, 7 ; vi. 2 ;  
 הִתִּיב, id. ii. 14 ; הִקְיִמָּה, id. iii. 12, 18 ; הִקְיִמָּה, id. iii. 14 ;  
 הִקְיִמוּ, Ezra vi. 18. *Partic. active* : מְהִקֵּם, Dan. ii. 21 ;  
 מְהִיָּה, id. vii. 2 ; מְרִים, id. v. 19, with קִמַּץ transposed  
 from the ה to the מ is an exception. *Infinitive* : לְהִקְדֹּחַ,  
 id. v. 20. *Future* : יִקְרָם, id. vi. 9 ; יִקְרָם, id. vi. 14, and  
 with the ה : יִהְיֶה, id. vi. 16.

§ 85.

CONJUGATION OF עָו.

Form הִתְפַּעֵל.

*Masculine.*

*Feminine.*

PRETERITE, wanting.

PARTICIPLE.

מִתְפַּקֵּם, the rest wanting.

FUTURE.

Third person sing. יִתְפַּקֵּם.

Third person plur. יִתְפַּקְּמוּ, the rest wanting.

§ 86.

Examples of the *particip.* : מִתְפַּשֵּׁם, Ezra v. 8. ; *future* :  
 יִתְפַּשֵּׁם, id. iv. 21 ; יִתְפַּשְּׁמוּ, Dan. ii. 5, and with הִרִיק instead

of קמץ : יתנין, id. vi. 9. Lud. de Dieu and his followers consider these verbs as belonging to a form of its own, called אֶתְפַּעַל (see § 47). But as there is no instance whatever of such a verbal form as אֶתְפַּעַל in the perfect stems, neither in the Bib. Chal. nor in the purer ancient Aramaic; moreover, as there occurs no other form of the הִתְפַּעַל with verbs of the second radical quiescent, neither in the Chaldaic nor in the Syriac: the above verbs, therefore, seem to me to represent a special conjugation, peculiar only to imperfect roots, which, as if in order to make them perfect, are provided with a ה preceding the two stem-letters, and read מִתְּקַם, or (as spelled by the Syriac) מִתְּתַקַּם, instead of מִתְּקַם. It is by this tendency of perfectioning the radicals, that the Nun or Dagesh may be explained in the words מִנְדַּע, מִנְדַּע, יִתַּב, מִדְּקָה (§ 76), and in the Hebrew the דגש of יִתַּב, יִתַּב, etc.

## CHAPTER VIII.

### VERBS WITH THE THIRD RADICAL QUIESCENT.

#### § 87.

The third radical quiescent letter is indiscriminately **ס** as well as **ה**. Other Chald. dialects have exclusively **ס**; the Bibl. Chal., however, on account of its Hebr. character, uses commonly the **ה**.

#### § 88.

Form קל.—Paradigm בָּנָה.

#### PRETERITE.

##### *Masculine.*

בָּנִית, I have built,  
 בָּנִיתָ, thou hast built,  
 בָּנָה, he has built,  
 בָּנִינוּ, we have built,  
 wanting,  
 בָּנוּ, they have built.

##### *Feminine.*

wanting,  
 wanting,  
 בָּנָה, she has built,  
 wanting,  
 wanting,  
 wanting.

#### ARTICIPLE.

##### *Active.*

##### *Passive.*

sing. בָּנֶה, building, בָּנָה, built,  
 plur. בָּנוּן, building, בָּנוּן, built,

##### *Active.*

##### *Passive.*

בָּנֶה, building, wanting,  
 בָּנוּן, wanting.

#### FUTURE.

אֶבְנֶה, I shall build,  
 תִּבְנֶה, thou wilt build,  
 יִבְנֶה, he will build,  
 נִבְנֶה, we shall build,  
 תִּבְנוּ, ye will build,  
 יִבְנוּ, they will build.

wanting,  
 wanting,  
 תִּבְנֶה, she will build,  
 wanting,  
 wanting,  
 wanting.

## IMPERATIVE.

sing. בִּנֵּי, do build,	wanting,
plur. בִּנּוּ, do build,	wanting.

## INFINITIVE.

מִבְנֶה, to build.

## § 89.

Examples of the *preterite* : בָּנָה, Dan. ii. 16, 49 ; אָחַז, Ezra v. 3 ; הָקָה, id. v. 11 ; Dan. vi. 11 ; vii. 13 ; הָרַה, Dan. iv. 26 ; v. 19 ; vi. 4, 15 ; הִזְוָה, id. iv. 17 ; הִוָּה, id. ii. 31 (and the irregular רָבִית, id. iv. 19 instead of רָבִיחַ) ; הִוִּית, id. ii. 26 ; הִוִּית, id. iv. 1 ; מָחַת, id. ii. 34 ; הָחַת, id. ii. 35 ; עָנַת, id. v. 10 ; עָדַת, id. iv. 28 ; מָלַאחַת, id. ii. 35 ; רָבַת, מָסַת, id. iv. 19 ; הָוִו, id. v. 19 ; עָנִו, id. ii. 1 ; שָׁנִו, id. iii. 27 ; רָמִינָה, id. iii. 24.

*Active particip.* : עֹנֶה, id. ii. 5 ; שֹׁחֵה, id. v. 1 ; בָּעֵה, id. vi. 12 ; חֹהֵה, id. ii. 31 ; קָרַה, id. iii. 4 ; צָבַה, id. v. 19 ; גָּלַה, id. ii. 22 ; גָּלַה, id. 28 ; עֹנֵן, id. iii. 24 ; חֹנֵן, id. iii. 27 ; שֹׁנֵן, id. v. 9 ; בָּעֵן, vi. 5 ; שֹׁחֵן, v. 23 ; בִּנֵּן, Ezra iv. 12 ; שֹׁנֶה, Dan. vii. 19 ; דָּמָה, id. vii. 5 ; שֹׁנֶן, id. vii. 3. *Pass. participle* : בָּנֶה, Ezra v. 11 ; שָׁבַה, Dan. ii. 22 ; חֹהֵה (חֹהֵי), id. iii. 19 ; אָחַה, id. iii. 22, with צָרִי instead of חֹסֶה, after the Syriac ; שָׁרֵן, id. iii. 25. *Future* : אֶבְנֶה, Dan. vii. 16 ; אֶקְרַה, id. v. 17 ; רָשַׁעַה, id. iii. 31 ; Ezra iv. 22 ; רָמַסַה, Dan. iv. 8 ; רָבַעַה, vi. 8 ; רָבָעַה, id. vii. 14 ; חָקַעַה, id. vi. 9 ; תִּשְׁעַה, id. vi. 18 ; רָבִינוֹן, Ezra vi. 7 ; רָשָׁחוֹן, Dan. v. 2 ; רָקַחוֹן, id. v. 15. *Imperative* : חֲרִי, Dan. ii. 4 ; אֲחִו, id. iii. 26 ; הִו, Ezra iv. 22. *Infinitive* : מִקְרָה, Dan. v. 8 ; מִבְנֶה, id. ii. 8 ; מִחֹה, Ezra iv. 14 ; מִרְמָה, Dan. iii. 20 ; מִבְנֶה, Ezra v. 2 ; מִקְלָה, Dan. ii. 47 ; לִבְנֶה, Ezra v. 2, without מ is irregular.

§ 90.

The inflectional termination in שורק of other stems is changed with the verbs of this stem into חלם at the second radical, viz., instead of מַטַּעַר (קַטַּל), מַטַּע. So also in the *imper.* and *future*.

§ 91.

The termination of the *participle*, plur., masc., active and passive is יִן.

§ 92.

The preterite of פָּעַל (v. § 44) forms פָּעַר, פָּעַר; as נָלַר, Dan. ii. 30; נָלַר, id. ii. 19; קָרַר, Ezra iv. 18, 23 \*; רָמַר, Dan. iii. 21.

§ 93.

Form פָּעַל.—Paradigm, צָלַר, to pray.

PRETERITE.

*Masculine.*

צָלַר, I have prayed,  
צָלַרְתָּ, thou hast prayed,  
צָלַר, he has prayed,  
wanting,  
wanting,  
צָלְרוּ, they have prayed.

*Feminine.*

} wanting.

PARTICIPLE.

*Active.*

*Passive.*

*Active.*

*Passive.*

sing. מַצְלֵא, praying, wanting, מְצֻלָּא, prayed.  
plur. מַצְלִין, praying, wanting, מְצֻלִּים, wanting.

\* It is therefore erroneous to read the annotations of the *lectio marginalis*: קָרַר being the preterite, it must be read קָרַר as the pass. participle, meaning "which is read." A.

But why not קָרַר as the *imperative*? corresponding to "lege! legatur! read!"

## FUTURE.

אֶצְלֵא, I shall pray,	} wanting.
wanting,	
wanting,	
נֶצְלֵא, we shall pray,	
wanting,	
יֶצְלוּ, they shall pray.	

## IMPERATIVE.

צֵלֵי,	wanting,
wanting,	wanting

## § 94.

Examples of the *preterite*: מָנִי, Dan. ii. 24, 49; רָבִי, id. ii. 48; מָנִיתָ, id. iii. 12; שָׁרִיר, Ezra v. 2; שָׁנִי, Dan. iii. 28. Of the *active participle*: מִצְלֵא, id. vi. 11; מְשַׁרֵּא, id. v. 12; מִצְלֹן, Ezra 17, 10. Of the *pass. participle*: מְשֻׁנָּה, Dan. vii. 7. Of the *future*: אֶחְרֹא, Dan. ii. 24; נִחְרָא, id. ii. 4; יִשְׁנֹן, id. iv. 13; יִרְבֶּעַן, id. iv. 33. Of the *imp.*: מָנִי, Ezra vii. 25.

## § 95.

Form of הִפְעִיל.—Paradigm הִקְלִי.

## PRETERITE.

## Masculine.

## Feminine.

wanting,	} wanting.
wanting,	
הִקְלִי, he caused to exile,	
wanting,	
wanting,	
הִקְלִיר, they caused to exile.	

PARTICIPLE.

*Active.*

מְהַגִּיל, one causing to exile,	wanting,
wanting,	wanting.

FUTURE.

wanting,	} wanting.
wanting,	
יְהַגִּיל, he will cause to exile,	
נִהַגִּיל, we shall cause to exile,	
תִּהַגְּלוּ, ye will cause to exile,	
יִהַגְּלוּ, they will cause to exile.	

IMPERATIVE.

sing. wanting,	wanting,
plur. הַגְּלוּ, do cause to exile,	wanting.

INFINITIVE.

הַגְּלִי, to cause to exile.

§ 96.

Examples of the *preterite*: הִגְלִי, Ezra iv. 10; הִגְלִי, Dan. v. 13; הִגְלִי, id. v. 20; vii. 12; הִגְלִי, id. v. 3. Of the *active participle*: מְהַגִּיל, id. ii. 21; מְהַגִּיל, id. ii. 23; מְהַגִּיל, id. vi. 11. Of the *future*: יְהַגִּיל, id. v. 12; יְהַגִּיל, Ezra vi. 11; נִהַגִּיל, Dan. ii. 7; תִּהַגְּלוּ, id. ii. 6; תִּהַגְּלוּ, id. vii. 26. Of the *imperative*: הַגְּלוּ, id. ii. 6. Of the *infinitive*: לְהַגְּלוּ, id. ii. 10; לְהַגְּלוּ, id. vi. 9; לְהַגְּלוּ, id. v. 2. יְהַגְּלוּ has incorrectly שׁוּק in some modern, but הוּלֵם in the older and more correct editions; so in that of Mantua (מִנְהַת שׁוּק); in the Rabbinical Bible, Venice, 1517; in the Bibles of Sancino, 1488, and of Brescia, 1494.

## § 97.

Form of the **הִתְבַּנֵּן**.—Paradigm **הִתְבַּנֵּן**.

## PRETERITE.

*Masculine.*

wanting,  
wanting,  
**הִתְבַּנֵּן**, he was built,  
wanting,  
wanting,  
wanting.

*Feminine.*

} wanting.

## PARTICIPLE.

**מִתְבַּנֵּן**, one being built,  
wanting,

wanting,  
wanting.

## FUTURE.

wanting,  
wanting,  
**יִתְבַּנֵּן**, he will be built,  
wanting,  
**תִּתְבַּנֵּן**, ye will be built,  
wanting.

wanting,  
wanting,  
**תִּתְבַּנֵּן**, she will be built,  
wanting,  
wanting,  
wanting.

## § 98.

Examples of the *preterite*: **הִתְבַּנֵּן**, Dan. iii. 19. Of the *participle*: **מִתְבַּנֵּן**, Ezra v. 8. Of the *future*: **יִתְבַּנֵּן**, Dan. iii. 6; **תִּתְבַּנֵּן**, Ezra v. 15; **תִּתְבַּנֵּן**, id. iv. 13; **יִתְבַּנֵּן**, Dan. v. 12; **תִּתְבַּנֵּן**, id. iii. 15, the last incorrectly with **שׁוּרָק** instead of **חֹלָם**.



§ 99.

Form of **הִתְנַבֵּל**.—Paradigm **הִתְנַבֵּי**.

PRETERITE.

*Masculine.*

*Feminine.*

wanting,  
wanting,  
**הִתְנַבֵּי**, he prophesied,  
wanting,  
wanting,  
wanting.

} wanting.

PARTICIPLE.

sing. wanting,  
plur. **מִתְנַבֵּי**, prophesying.

} wanting.

FUTURE.

wanting,	wanting,
wanting,	wanting,
<b>יִתְנַבֵּא</b> , he will prophesy,	<b>תִּתְנַבֵּא</b> , she will prophesy,
wanting,	wanting,
wanting,	wanting,
<b>יִתְנַבְּוּ</b> , they will prophesy.	wanting.

§ 100.

Examples of the *preterite*: **הִתְנַבֵּי**, Ezra v. 1; **אֶשְׁתִּי**, Dan. iii. 19. Of the *participle*: **מִשְׁתַּבֵּי**, id. v. 6. Of the *future*: **יִשְׁתַּבֵּה**, id. iii. 29; **יִשְׁתַּבֵּא**, id. ii. 9; **יִשְׁתַּבְּוּ**, id. vii. 28; **יִשְׁתַּבֵּוּ**, id. v. 10. There occurs **א** instead of Yod in the participle fem. **מִתְנַשֵּׁא**, which, however, is a Hebraism.

## CHAPTER IX.

### VERBS OF WEAK ROOTS.

#### § 101.

Verbs beginning with Nun, נ, retain the same sometimes, and are conjugated like the perfect verbs. So למִנְתֵּן, תִּנְתֵּן, Ezra vii. 20; וְנִתְּנִין, id. iv. 13; מִהִנָּזֶקֶת, a participle in the constructus, id. iv. 15; לְהִנָּזֶקֶת, infinitive in the constructus, id. iv. 22; תִּהְיֶזֶק, id. iv. 13; לְהִנָּסֶקָה, Dan. vi. 24; הִנָּסַק, id. v. 2; הִנָּסְקִי, id. v. 3. Sometimes the Nun is omitted like in the Hebrew, *e.g.*, וְתִנְתֵּן, id. iv. 14; וְנָסַל, id. iii. 16; תִּפְּלִין, id. ib. 5; שִׁיקִי, id. 16, 22; הִסְקִי, id. 16, 22; מִצֵּל, id. ib. 28; נָחַת from נִחַת, descend, in the הִפְעֵל, properly, to place in a low position, hence, to put down, to prostrate, Ezra vi. 5; מִהִתְחִין, *passive participle*, id. vi. 1; אֲחִירִי, Dan. vi. 11; שָׂא, Ezra v. 15, both last *imperatives*. The form אֲחִית, id. 16, the א with חֲתָה, is of the root חָתַת, equivalent to נָחַת.

#### § 102.

The second radical wanting in stems, called *geminate*, is substituted by a דָּגֵשׁ in the first root-letter when preceded by a preformative, *e.g.*, in the הִפְעֵל; הִדְקָה (preterit 3d person fem.) instead of הִדְקֵת, Dan. ii. 34; הִדְקִי, id. vi. 25; מִהִדְקַק, id. ii. 40; מִדְקָה, id. vii. 7; תִּדְקַק, id. ii. 40; וְתִדְקָה, id. vii. 23. Sometimes the wanting letter is substituted by ׀ (Nun), *e.g.*, הִנָּקַל, fr. עָלָל enter, id. ii. 25; לְהִנָּקֵלָה, id. iv. 3. The above דָּגֵשׁ is left out in מִחַן, infin. קָל of חָנַן, Dan. iv. 24, and in מִחָא, act. partic.

in **הִפְעֵל** of **חִיר**, id. v. 19.\* It is found also compensated by the change of the preceding vowel in **תִּרְעַ**, future **קל** of **רַעַ**, id. ii. 40, and in **הִעֲלִי**, imperative **הִפְעֵל** of **עלל**, id. ii. 24. In **לְהַעֲלֶה**, infinitive **הִפְעֵל** of the same verb, id. v. 7, the **פתח** is changed into **סגול** by reason of the following guttural with a **קמץ**, like in the Hebrew. The following are instances of geminate verbs inflected like perfect verbs: **מִרְעַע**, active participle of the **פִּעֵל**, id. ii. 40, and **תִּפְעִל**, future of the **הִפְעֵל**, id. iv. 9.

### § 103.

But in the inflections of the *geminate* verbs, where the first radical is preceded by *no* preformative, and, consequently inapt of accepting the **דגש forte**, the compensative **דגש** is placed in the third radical, *e.g.*, **גִּדֵּי**, Dan. iv 11; **נָדַח**, id. vi. 19. So also in **עָל**, “he entered,” id. ii. 16, the **פתח** is showing the **ל** to have a **דגש**, if not prevented by its position at the *end* of the word. So also are the words, written: **עָלְלִין**, id. v. 8, and **עָלְלָה**, id. ib. 10, read by the *lectio marginalis*, for the same reason, **עָלָה**, **עָלִין**. The **קמץ** in **עָלִין**, though followed by **דגש forte**, is a long one, such as would be in **עָלְלִין**, corresponding to **אֶמְרִין** (§ 3). The word **דָּקִי**, id. ii. 35, is inflected in accordance with the quiescent **עֹ**.

### § 104.

An instance of the quadriliteral **התפעל** after the Hebrew, is the word **אֶשְׁתוּמֵם** (§ 81).

\* In the edition before me (Berlin, 1866, revised by M. Letteris) it reads **מִרְעִי**, the **דגש** compensated by the change of the preceding vowel.

## CHAPTER X.

### ANOMALIES IN THE CONJUGATIONS OF SOME VERBS.

#### § 105.

הָיָה and הָלַךְ, to go. The former is used only in the קל, and then only in the *preterite*, Dan. ii. 17; Ezra iv. 22; id. v. 8, and *imperative*, which reads הָלַךְ, id. v. 15. Of the latter, there is the participle of הָלַךְ, הֹלֵךְ, Dan. iv. 26; מְהַלֵּךְ, id. iii. 25 and iv. 34. The last word shows a transposition of the vowels. הָלַךְ in the קל shows an abbreviation by omitting the ה, as הָלַךְ instead of מְהַלֵּךְ, יָהָה instead of יְהַלֵּךְ, Ezra v. 5; vi. 5; vii. 13. Some writers suggest a verbal stem הָלַךְ as a root for הָלַךְ and יָהָה; but if such be the case, then the future ought to be יָהָה with ה. The suggestion may possibly refer to the קָמַץ of הָלַךְ, Ezra vii. 13, likewise מָקַם from קָמַץ. But even the claim of the קָמַץ to this place is very doubtful; for in the editions of 1488, 1449 and 1517, the ה of הָלַךְ is provided not with קָמַץ but with פָּתַח. In יָהָה, Ezra vi. 5, the ה is properly furnished with פָּתַח; while the קָמַץ at the same words, id. v. 5 and vii. 13, is occasioned merely by the pauses made at these words.

#### § 106.

הָלַךְ, Dan. ii. 5 and 8, is probably an equivalent to הָלַךְ, she went (s. Grammar of the Babyl. Talm. idiom, § 67).

#### § 107.

נָתַתּוּ, to give, lacks the *infinitive* and *future*; they are, however, substituted by the verb נָתַן (v. § 101).

## § 108.

יָכַל, to be able, forms regularly יָכַל, תָּכַל (v. § 76), but יִכַּל, Dan. ii. 10, is exceptionally according to the Hebrew.

## § 109.

In the word פְּנִימָא, Ezra, often, being of the root אָמַר, the ר as the last radical, is apocopated (s. Grammar of the Bab. Talm. idiom, § 7).

## § 110.

The future tense of the verb הָיָא, to be, occurs sometimes improperly with ל instead of the preformative Yod, *e.g.*, לְהָיָא, Dan. ii. 20; Ezra iv. 13; לְהָיִן, Dan. ii. 43; לְהָיִין, id. v. 17. By this ל the future takes for the most part the meaning of the *optative* or *imperative*. Such a ל is commonly used in the Arabic and also in the Talmudical idiom.

## CHAPTER XI.

### VERBAL SUFFIXES.

#### § 111.

Paradigm of the verbal or objective suffixes: נָטַר, he has kept.

נָטַרְנִי, he has kept me,  
נָטַרְךָ, he has kept thee,  
נָטַרְהוּ, he has kept him; נָטַרְהָ, he has kept her,  
נָטַרְנוּ, he has kept us,  
נָטַרְכֶם, he has kept ye, you.

As for the third pers. plur. there is in the Bibl. Chald. made no use of the pronominal suffix, but of the independent pronoun הֵמוּ, *e.g.*, וְהוֹתֵב הֵמוּ, Ezra iv. 10; וְלֹא בָשְׁלוּ הֵמוּ, id. v. 5, or הֵמוֹן, as וְהִתְקַת הֵמוֹן, Dan. ii. 34; וְנָשָׂא הֵמוֹן רוּחָא, id. ib. 35.

#### § 112.

In the *future* an epenthetic Num (נ) is sometimes found inserted between the verb and its suffix, *e.g.*, וְהִתְנַסָּה, Dan. ii. 11; וְהִתְנַסָּה, id. iv. 22; וְיִדְהַלְנִי, id. ib. 2; וְשִׁיבְנָה, id. iii. 15; וְהִדְרִישָׁה וְתִדְקָנָה, id. vii. 23; וְהִדְקָנָה, id. v. 17.

#### § 113.

The termination הֵ- of the *infinitive*, when with a suffix, is changed to הָ, *e.g.*, לְשִׁיבְנָה, Dan. vi. 21; לְהִתְנַסָּה, id. v. 15; לְהִקְמִינָה, id. vi. 4. With a suffix of the first person the infinitive takes the epenthetic Num (נ), *e.g.*, לְהִדְרִישָׁנִי, id. ii. 26.

## § 114.

The verbal inflections ending in ו take הִי as a suffix of the third pers. masc., *e.g.*, הִקְרִיבֵהּ, they brought him, Dan. vii. 13, from the *preterite* : הִקְרִיב. The same is the case with the nouns, as אָבִיהִי from אָבִי. The verbal inflections ending in ה־ take also the suffix הִי, *e.g.*, בָּנֶהּ, Ezra v. 11, from בָּנָה preterite. It, however, is changed to יֵה when annexed to a verbal inflection ending in ה־ or א־, *e.g.*, מִצְבֵּיהָ, as he desires it, Dan. iv. 32; לְמִינֶהּ, to heat it, id. iii. 19, from the *infinitives* מִצְבֵּא, resp. to will, to heat.

## CHAPTER XII.

### NUMBERS.

#### § 115.

The *cardinal numbers* of the Bibl. Chald. are as follows:

<i>Masc.</i>	<i>Fem.</i>
1 חַד,	חַדָּה or חַדָּא,
2 wanting,*	חַדָּתִין,
3 חַלְתָּה and חַלְתָּא,	חַלְתָּ,
4 אַרְבַּעַה,	אַרְבַּע
5 wanting,	wanting,
6 wanting,	שֵׁחַ, Dan. iii. 1 and שֵׁחַ, Ezra vi. 15,
7 שִׁבְעָה,	wanting,
8 wanting,	wanting,
9 wanting,	wanting,
10 עֶשְׂרָה,	עֶשְׂרָה,
11 wanting,	} wanting.
12 חֲדָרִי עֶשְׂרָה,	
wanting till	
20 עֶשְׂרִין,	
30 חַלְתִּין,	
wanting till	
60 שִׁתִּין,	
wanting till	
100 מֵאָה,	
1000 אֶלְפָּה, אֶלְפָּא,	

\* The number 2 masc. is probably חַדָּרִין, according to the fem. חַדָּרִיתִין and to חֲדָרִי עֶשְׂרָה, 12, of which the Nun is omitted, as these two words are contracted into one.



*Masc.**Fem.*10,000 רבו, plur., רבֹּן, *lectio marg.* רבֹּן,1,000,000 אֶלֶף אֲלָפִים, *lectio marg.* אֶלְפִין,100,000,000 רבו רבֹּן, *lectio marg.* רבֹּן.

There occurs תִּלְהֹהוּן, Dan. iii. 23, with a suffix. Some of the old Grammarians read the second ת with a דגש *forte*. See מנחת שי.

## § 116.

The following are *ordinal numbers* :

*Masculine.*

Sing.

Plur.

the first, קדְּמִי (§ 28),

קדְּמִיָּא,

the second, wanting,

the third, תְּלִיתִי,

the fourth, רְבִיעִי,

emphatical רְבִיעִיָּא, Dan. iii. 25,

} wanting.

*lectio marg.* רְבִיעָא.*Feminine.*

Sing.

Plur.

the first, emphatical קדְּמִיתָא,

קדְּמִיתָא,

the second, תִּנְקָה, Dan vii. 5,

the third, תְּלִיתָא, id. ii. 39,

} wanting.

the fourth, רְבִיעִיָּא, *lectio marg.*, רְבִיעָא, id. ii. 40 ; vii. 23.

emph. רְבִיעִיתָא.

## § 117.

The words תִּלְתָּא, Dan. v. 16, 29, and תִּלְתִּי, id. v. 7,

are appellations of a certain rank or dignity, especially military.\*

### § 118.

חד שבָּעָה, Dan. iii. 19, signifies seven times as much, sevenfold. Completely it should be על חד שבעה, for one, seven, like in other Aramaic dialects, על חד תָּרִין, for one, two, *i.e.*, twice as much.

\* Equivalent to the Hebrew שָׁלִישׁ, שְׁלִישִׁים, captain, leader, Exod. xiv. 7; xv. 4; Yarchi takes תִּלְתִּי for a fractional number, and interprets וְתִלְתִּי בְּמֶלְכֵי-חָא יִשְׁלֹט, he shall rule over the third part of the kingdom.

## CHAPTER XIII.

### ADVERBS.

#### § 119.

The adverbs in the Bibl. Chal. have no special termination, and there occurs only one instance, תִּנְקִינָה, Dan. ii. 7, showing a trace of a peculiar termination, similar to that of the Hebrew in קוֹמְמִינָה.

#### § 120.

Adverbs probably original, are:

1. אַזְרִיָּן and בְּאַזְרִיָּן, then, soon after, hereupon, soon.
2. אֶל, not, preceding the *future*, which then takes the meaning of the *imperative*, Dan. ii. 24; iv. 16; v. 10.
3. אֶלִּי, Dan. ii. 31; iv. 7, 10; vii. 8, and אַרְיָ, Dan. vii. 6 (occurring seven times), from which is derived the rabbinical הִרִי, behold ! lo !
4. כֵּה, here.
5. לֹא, no, not.
6. עוֹד, more, yet, Dan. iv. 28.
7. מִתָּמָה, there, Ezra v. 17; vi. 12; מִן תָּמָה, from there. Gesenius takes, incorrectly, this ה as ה localis (like the Hebr. שָׁמָּה).

#### § 121.

Adverbs derived from other parts of words by additional syllables or without, are :

1. אֶזְרָרְזָא, Ezra vii. 23, of uncertain meaning ; possibly : diligently, eagerly.\*

\* I think it to be of Pers. origin, compound of : اَزْ which means: *of, from, by reason*,—دَر, meaning: *in, its own, in itself*. (Locat.) and تָ, meaning *to, till*

2. **אִתִּי**, there is, are, from **אִישׁ = אִת**, a being, a person (like the Hebr. **יֵשׁ** from **אִישׁ**). It is probably the abbreviated plural of **אִתְּךָ** (like the Hebr. **אִנִּי** of **אִנְךָ**), as in fact it forms with the suffixes, like the nouns in plural, **אִתְּךָ**, **אִתְּהוּ**, **אִתְּכֶם**. **אִתִּי**, is to be taken, properly, neither as an adverb, nor as any other part of words, but as a complete sentence, a circumstance which shows the great antiquity of this word. The meaning of **אִתִּי** with suffixes, therefore, is not merely, there is, but, I am, thou art, he is, etc. Thus **הָאִתְּךָ קָהַל**, Dan. ii. 26, is to be translated, art thou able? **לֹא אִתְּךָ פִלְהִין**, id. iii. 18, we are not worshipping; **אִתְּכֶם עֲתִידִין**, id. iii. 15, are ye ready? **אִתִּי** **אֵלֵהוּא יָכִיל**, id. iii. 17, is our God able? (see § 119).
3. **אֶסְפָּרָא**, Ezra vi. 12 a. o., speedily, fast.\*
4. **בְּתִדְרָא**, constantly. Therefrom the Rabbinical **תִּדְרִי**, according to Gesenius from **דִּיר**, tarry, last; according to Rabbi Abraham Lattes from **תִּדְרִי**, return, viz. in a periodical way, as in Dan. vi. 17, 21, in regard to the periodical, and not constant, daily prayers.
5. **הֵלֵא**, equivalent to the Hebrew **הֵלֵא**, signifying an interrogation.
6. **הֵאָדָא**, Dan. iii. 14, is it true, that . . . ?
7. **כְּדִי** (**כְּאֶשֶׁר**), like, as.

(Temp.) **اَزْ دَرْتَا**: *at this very time, on the spot*. So also is: **اَوْزَرِه**: *for its own sake*, an abbreviation of this compound in the Turkish language. (See Fuad Effendi's *Osm. Gram.*, Ch. V., Sect. 2d.)

\* Probably of Pers. origin; comp. **אֶסְפָּרָא** (**Ἀσπιδάρας**, Diod. S. ii. 33), a name of the god Behram in the shape of a horse, as this animal is called in the Zend, Asp, or Asph. But, **Asa**: horse is the Sanskrit name which means originally, *speed, swiftness*. See M. Muller, *Science of Language*.

8. כִּדְרָה and כֵּן (from כָּדַר), so, thus.  
 9. בְּחֻדָּה, Dan. ii., together, at once.  
 10. כִּמָּה, Dan. iii. 33, how ! how very ! how much !  
 11. כְּזֹמַם (v. § 104), as we shall say, namely, as follows.  
 12. כִּזְנִן, כִּזְנִן, Ezra iv. 10, 11 ; vii. 12, and כִּנְיָה, id. iv. 17 (כִּנְיָה), now, presently. כִּנְיָה and כִּנְיָה are applied in introducing a sentence, likewise, “and now,” in English.\*  
 13. לְעֻלְמִין and לְעֻלְמִיָּא, Dan. ii. 44, for ever, in eternity.  
 14. שְׁנִיָּא, Dan. v. 9 ; vi. 15, 24 ; vii. 28, many, very, exceedingly.

## § 122.

Adverbs composed of two or more words :

- אַחֲרֵי דָהָא, Dan. ii. 29, 46, and בְּאַחֲרֵי דָהָא, Dan. vii. 6, 7, after this, after which.  
 בְּלִיקְבֵּל דָהָא, Dan. ii. 12, 24, and  
 לְקַבֵּל דָהָא, according to that, in consequence of that, therefore, likewise.  
 מִן אֲדִין, Ezra v. 16, since that time.  
 מִן יָצִיב, Dan. ii. 8, and  
 מִן קֶשֶׁט, Dan. ii. 47, in truth, in certainty.  
 מִן קִדְמַת דָהָא, Dan. vi. 11, and  
 מִקְדַּמַּת דָהָא, Ezra v. 11, before this time, years ago.  
 עַד אַחֲרִין, Dan. iv. 5, at last.  
 עַד בָּה, Dan. vii. 28, hitherto.  
 עַד כִּנְיָה, Ezra v. 16, until now.  
 עַד עֻלְמָה }  
 עַד עֻלְמִיָּא } Dan. vii. 8, and  
 מִן עֻלְמָה וְעַד עֻלְמָא, Dan. ii. 20, for ever, in eternity.

\* From זֶמַן, time, like the Hebr. זֶמַן, which is also applied as an adverb.  
 כִּי עַתָּה יִצְמָד, Hos. xiii. 13.

## CHAPTER XIV.

### PREPOSITIONS.

#### § 123.

The prepositions in the Bibl. Chald. are as follows :

ב As a prefix, having the same signification as in Heb. ל signifying, the same, as in Heb., but mostly the *accusative*, e.g., מלְכָא לְדַנְיֵאל רַבִּי, Dan. ii. 48, the king elevated Daniel.

אַחֲרֵי, Dan. ii. 29, with suffixes ; אַחֲרֵיהֶן, id. vii. 24, and בְּאַחֵר, id. vii. 6 and 7 (בְּאַחֵר = בְּמָקוֹם) with suffixes : בְּתֵרָה, id. ii. 39, after.

בֵּין, id. vii. 5, with suffixes, בֵּינֵיהֶן, id. vii. 8, between.

בְּדִירָא, id. ii. 34, without.

בְּלוֹת,\* by, close to ; מִן לְוֵתָהּ, Ezra iv. 12, from thy neighborhood, i.e., from thee, like the Hebr. מִנֶּכֶס.

לְצֵד, Dan. vii. 25, towards, at the side.

מִן, from, with suffixes מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה.

מִצֵּד, Dan. vi. 5, from the part, in regard.

נֶגְדָה, id. vi. 11, opposite.

עַד, until, till.

עַל, upon, by, near by, to, Dan. ii. 24 ; vi. 7 and 16 ; vii. 16 ; more than, id. iii. 19 ; opposite, id. iii. 29 ; v. 23, Ezra iv. 18 ; on, id. ib. 11, 17 ; with the suffixes of the plural nouns עַלֵּיהֶן, עַלֵּיהֶן, עַלֵּיהֶן, עַלֵּיהֶן and עַלֵּיהֶן, Ezra vii. 24.

עַלְלָא, Dan. vi. 8, superior to.

\* Contr. of לְיָצָא from לְיָצָא, connection.

גם, with, by, next, Dan. ii, 11; in (in regard to time), id. iii. 33; iv. 31; vii. 2.

לְקִבֵּל, קִבֵּל, opposite, before, in the presence, Dan. 3; v. 1, 5; in consequence, accordingly, id. v. 10; Ezra vi. 13, with suffix לְקִבְּלָךְ.

קִדְמָה, קִדְמִי, before, in the presence, with suff. קִדְמִי (קִדְמָה, Dan. v. 23, is irregular), קִדְמוֹהִי, קִדְמִיָּה, קִדְמִיהוֹן. מִלְפָּנֶי = מִן קִדְמָה, from before, Dan. ii. 15; vi. 27; Ezra vii. 14, with suff. מִן־קִדְמִיָּהּ, מִן־קִדְמִיָּהּ, etc.

תַּחַת, beneath, under, Dan. vii. 26; with suff. תַּחַתִּי, Dan. iv. 9, 18.

מִן תַּחַת, Jer. x. 11, from under; with the suff. מִן תַּחַתִּי, Dan. iv. 11, as if from תַּחַת.

## CHAPTER XV.

### CONJUNCTIONS.

#### § 124.

The conjunctions are as follows:

בָּרַם, but, though, surely, Dan. ii. 28; iv. 12, 20; v. 17; Ezra v. 13. Probably from the Rabb. בָּרִי or בָּרִיא, meaning: certainly (בָּרִיר), like the Latin conjunction *verum*, yet, but, from *verus*. Like באמת of the Mishna, meaning: yet, when following אַהֲ עַל פִּי.

אֲשֶׁר, that, as [because; used in the same way as אֲשֶׁר and כִּי in the Hebr. Also in relation to a sentence].

בְּלִי-קֶבֶל, because of that, for this cause, for reason of that. The word בְּלִי is here of no special meaning, and בְּלִי-קֶבֶל seems to be originally one word, forming בְּלִי-קֶבֶל, like the Rabbin. בְּלִי-קֶבֶל [from אֲשֶׁר, בְּלִי, in presence of all that, considering that]. כל קבל seems to be the origin of בְּלִי-קֶבֶל in Eccles.

הֵא כְּדִי (כְּדִי), Dan. ii. 43, even as (כְּאֲשֶׁר), in the same way as.

מִן, after that, therefrom, Dan. iv. 23; Ezra iv. 23 and v. 12.

עַד, that, in order to, to the end, Dan. ii. 30 עַד, Dan. iv. 14, has its origin in the ancient use of changing the end-consonant into the initial of the following word when both consonants are of the same nature. (See Proleg. § 198.)

הֵן, if, when. הֵן, in אֵתְּכֵן עֲתִידֵךְ, Dan. iii. 15, has been considered by some to be the Hebr. הֵן, behold!



But this is wrong; for in the Aram. it never has this meaning, and the sentence is to be translated, Now, *if* ye be ready, etc. (well!), but if not, etc. . . . A similar ellipsis is found in Exod. xxxii. 32. הֵן אִתִּי אֱלֹהִים, etc., ib. ib. 17, must be translated: . . . “If the God whom we worship be able to deliver us, He will deliver us from the burning, fiery furnace, and from thy hand.” The king having said, who is that God that shall deliver you out of my hand? they, considering the respect due to him, did not contradict directly, but deferentially answered: If He will be able, He will deliver us; but even if, as thou sayest, He be not able to do it, know, that still we shall not worship the golden image. In הֵן תְּהוּה אֲרָכָא, Dan. iv. 24, הֵן is not altering its meaning, but it must be taken with an ellipsis, thus: If (thou wilt) that there be a lengthening of thy tranquillity.—הֵן . . . הֵן, Ezra vii. 26, whether so . . . or so . . .

לְהֵן, *a*) except, unless, only if, Dan. ii. 11, 30; iii. 23; vi. 6, 8, 13; Ezra v. 12 (from הֵן לֹא instead of לֹא הֵן, Lat. *nisi*, instead of, *si non*); *b*) therefore, consequently (לְהֵן), Dan. ii. 6, 9; iv. 24.\*

וְהֵן, id. vi. 22; Ezra v. 10; vi. 5, and also.

לְהֵן, Ezra iv. 22, and דִּי-לְהֵן, id. vii. 23; that not, unless, like the Talm. דִּי-לְהֵן, and the Hebr. לְהֵן and שֶׁלְהֵן.

וְלְהֵן, why?

\* The passages quoted in *b*) admit just as well the signification given in *a*).

## CHAPTER XVI.

### INTERJECTIONS.

#### § 125.

אֵי, Dan. iii. 25, and אֵי in אֵי אֵי (§ 23), may be considered to be interjections, meaning, lo ! see ! behold !

GRAMMAR

OF THE

CHALDAIC IDIOM

OF THE

BABYLONICAL TALMUD.



## CHAPTER I.

### INTRODUCTORY REMARKS.

#### § 1.

The language in which the Babylonical Talmud was written is called the *Babylonical-Talmudical idiom*, and forms a dialect of the Aramaic or Chaldaic language.

#### § 2.

The Babylonical Talmud, though very large in volume, maintains in its language grammatical unity and harmony. Its language is characterized as the "*Talmudical dialect*," from which, however, the dialect of the following parts in the Talmud is more or less different:

a) A great number of passages in the Mishna and Baraitha, as also such sentences as belong to Palestinian authors (R. Yochanan, R. Amea, R. Ashe), which are abundantly scattered in these parts of the Talmud. They are not Aramaic, but Hebrew of a later period, the so-called לשון חכמים, Rabbinical dialect.

b) Sentences belonging to Palestinian sages; they are nearer to the Targum dialect.

c) Some pieces of notarial style, as honorary instruments, mercantile contracts, etc., being also more of the Targum dialect.

d) The tract of Nedarim, which differs somewhat in its dialect from that of the Bab. Talmud, as has been noticed already by Rabenu Asher in his commentary

to Nedarim, p. 2), saying **אֵלֶּה שְׁלֹשֶׁת נִדְרִים מְסֻחָה**, only that the language of Nedarim is different (from the common Talm. dialect). So also is the tract of Nazir distinguished by its use of some of the phraseology peculiar to Nedarim. The linguistic peculiarities of both tracts pertain to the Palestinean dialect (see §§ 38, 47, 48).

### § 3.

As to its wording the Talm. dialect uses, besides the Hebrew, also words of many other languages, as Greek, Latin, Persian, Syriac, Arabic, etc. Concerning the different Talm. dictionaries, there are given some useful notices by Moses Landau in his preface to the **מְעִיכֵי לִשָּׁן**. As to the originally Persian words in the Talmud, see Adrian Reland, *dissert. miscellan.*, t. II., diss. ix., and an extract thereof in the **בְּכוּרֵי עֵרוֹם**, Jahrgang 587, p. 76–79.\*

### § 4.

The Talmud consists of records and discussions, relating partly to the doctrines of the different schools (academies) in regard to ritual statutes, civil and moral laws, and partly to matter of popular nature, having the social and political life as the subject of consideration.

### § 5.

In the doctrinal parts of the Talmud a great number of Hebrew words, as also many technical terms and designations peculiar to the nature of this matter, are applied, and expressions originally Greek, as found in the Mishnah, are profusely employed. In the sections

\* And of later date: T. Perle's *Etymologische Studien*.

relating to popular matter, however, a great variety of exclusive Talm. words, as also Persian and Chaldaic expressions are abundantly prevailing.

### § 6.

In relation to its grammar the Talmudical dialect is particularly characterized by its disposition towards an utmost *contraction of words*, and this peculiarity is the ground on which the following rules and regulations are founded :

#### 7.

1) The terminal consonant is generally, and, when a Nun (נ), almost always omitted, *e.g.*, אָמַרִי for אָמַרְיִן, saying, partic. plur.; מֵאָּ for מֵאֵן (מֵן אֵן), wherefrom? פִּי for בֵּית, in the house of . . . (Germ. bei); אִימָא, תִּימָא, נִימָא, I shall, thou wilt, he will say, for אִימַר, תִּימַר, נִימַר; זֵטָא for זֵטֵר, small; תַּוּ for תּוֹב (§ 97). There is in the Bibl. Chald. but one instance of such an apocope, viz., the word בְּנִמָּא, Ezra, often.

### § 8.

Apocopated words change either the שׁוּא into a vowel, *e.g.*, תִּיקִי instead of תִּקְוִים, she will stand, *i.e.*, the question will stand undecided; or the vowel into a diphthong\*, *e.g.*, הִוְאִי instead of הִוְרִית, I was; or, lastly, the שׁוּא into a diphthong, *e.g.*, מִנְיִיכִי for מִנְיִכֶן, from you; מִנְהִוֶן for מִנְהִיהִי, from them.

### § 9.

The suffixes ו and י are often omitted. The first with verbs, the latter with verbs as well as nouns, *e.g.*,

\* See my Prolegomina and my Hebrew grammar, §§ 17, 51. A.

מִר for מְרִי, my master, teacher, lord; גָּנְבִי for גָּנָב,\* he robbed me (Nedarim 62.); אָמַר for אָמַר, they said, with the vowel א transposed. In the Syriac the suffixes ו and י are mute. The omission of the suffix י is found more frequently in the Palest. Talm. dialect; thus R. Yochanan says: אִי נִקְטְהִיהָ בְיָד מֵאֵן מְרַמִּי לִיהָ מֵן (Chag. 15:), If I had taken hold of him with my hand, who could wrest him from me? instead of בִּידָאִי and מֵאֵאִי.\*\*

### § 10.

The vowel ו omitted at the end of a verb takes its place before the last consonant as in אָמַר (s. § 9).

### § 11.

2) Many of the monosyllabical particles are joined either to the following or to the preceding word, *e.g.*, וְ, a particle which in the Talm. dialect is never used separately (s. § 25); אִי, when, if, in אִיתִּימָא, if thou wilt say; אִיפְּתִיחָא, if thou desirest, if thou requirest; הֵא, behold, yet, but yet, as הֵפְתִּיב, yet, there is written; הֵאמַר, yet, he said; קָא (§ 23) in קָאמַר, he stands saying (*sta dicendo*), he says; הִיא, he; הִיא, she, in מִי, מִי, who is? לָן, to us, in מִלָּן, wherefrom is that (known) to us? where is this derived from? So also the dissyllable, הֵי, these, in מִלָּי מִלָּי instead of מִלֵּי מִלֵּי, wherefrom are these things derived?

### § 12.

3) The guttural א is often elided, *e.g.*, רִין for רִיאָן, he

\* S. § 92 A.

\*\* In the Talmud edition before me in the quoted passage, מֵאֵן is found instead of מֵן, which possibly may be justified by the transposition of the א, similar to אָמַר mentioned above.



set (s. רשי, Genes. xxx. 38); זירא for זעירא, the Little (surname of a Rabbi of small stature); מבקא for מעבקא, ford, ferry; טנקא for טוענקא, burden; האז ענדא for האז ענדא, this time, at present; הא שעתא for הא שעתא, at this moment, hour.

At the beginning of a word the ע is often changed into א (§§ 21, 22). The ה also is sometimes elided, as אנ for אנחא, we; חא for חחא, and חתי for חחתי, under. So are מירי and אירי probably derived from the Targumic verb ערע, corresponding to the Hebr. קרה, to happen, meet. From the same verb are derived in the Mishnah the words עראי by elision of the last, and אירי by elision of the first ע, while the Talm. dialect eliding both ע has the derivatives מירי, אירי instead of מערע, אערע and אירי instead of אערעא. Thus מאי אירי (Nazir 9, 15, 28) is to be translated what happened, that he repeated, learned, said . . . ? The word דתני is often suppressed, *e.g.*, מאי אירא ערבי פסחים (Pessa. 50.), מאי אירא סתומין (Nazir 25.). So also אי משום הא לא (if only for that (if there be no other difficulty) there is nothing met, proved for, or against it. So also מידי אירא (Pessa. 60.), is there anything met, *i.e.*, agreeing with that? or, is there any relation between the two? The same sense is expressed by the words אירי and מירי, they mainly agree with, they fairly meet together (the statements, etc.), but the opposite, one does not concur or correspond to that.\*

### § 13.

The ד is sometimes omitted as in אינא for אינדא (s. §§ 55, 63).

\* Aruch explains אירי, they taught, and מירי, they teach, from the radix

## § 14.

In the Talmud. dialect the mode of expression is extremely concise and brief. Thus single words represent often whole sentences, and the alternation of persons speaking in the dialogues are very often to be understood by mere implication, without the least indication, while words indicating conjunctions, interjections, and interrogations are often entirely omitted. This peculiarity of the Talmud. idiom is probably due to the circumstance that this great work was not written down as a book by its original author or authors, but composed as a copy of the discussions and discourses as held long since by the teachers and sages of old, and preserved by way of traditions in the memory of their disciples and followers, who at last, after several centuries, have put them down in writing. Everybody knows, that while in writing any word omitted would greatly impair and confound the meaning of the author, in speech, such omissions are far from doing any injury to the sense of the sentence, and may therefore fairly pass without consideration.

## § 15.

The orthography of this dialect corresponds upon the whole to its pronunciation regardless of its etymology. There is consequently in the Talm. dialect no room for idle letters.

## § 16.

The Talmud having been written without vowels, use was made, instead, of the quiescent letters more extensively than is usually the case with books written

אָרָא or אורא, and מִדְּקָא אִירִינָן (B. K. 30:), as also מִירִי אִירָא in the sense of opposing, objecting.

with vowels. In the Talmud, therefore, vowels are substituted by letters. The **א** denotes קמץ or פתח, *e.g.*, קאר for קרי, calling, reading; מאן for מן, who? הוצי for הוצי, I was. The Yod (י) denotes חירק or צרי, *e.g.*, מיניה for מנה, from him. Two Yods (יי) indicate the diphthong *ai*, *e.g.*, מיניכו for מניכו. The ו stands for הילם, שירק, and also for קבוץ (י), *e.g.*, כוליה for כליה, all of him, it. Two Vavs (וו) or two Yods (יי) often signify that ו or י are to be read as consonantal sounds, and not as quiescent, *e.g.*, ספווהיה read ספווה, his lips, אהויא read אהיה, on what, which?

### § 17.

The Talm. idiom having been at the time when it was spoken provided with no vowels, its pronunciation has become at last uncertain; it may, however, be determined to some extent by the following principles:

- a) By the quiescent letters (s. § 16);
- b) By analogy with the pronunciation of the Chaldaic and Syriac;
- c) By analogy between different parts of the Talmud dialect itself;
- d) By tradition or the pronunciation used hitherto by the Jews in reading the Talmud.

## CHAPTER II.

### PREFIXED PARTICLES.

#### § 18.

The letters forming the words **קם ואמר הכל**, are used as prefix-particles, which, divided into the voweled letters **א, ה, מ, ק,** and the unvoweled **ב, ד, נ, ז, ל,** furnish the sentence **אָקומה לְכבוד**, as *voces memoriales*.

#### § 19.

In the Talm. dialect the **ה** is not, like in the Bibl. Chal., used as an interrogative, but as an interjection or as a substitute for the adverbial **הא**, equivalent to the Hebr. **הִנֵּה**, behold! and yet! *e.g.*, **הִתְחַיב**, yet, there, is written (in the Script.); **הִתְחַנֵּן**, yet! we repeat! (the oral tradition of that doctrine or precept), *i.e.*, and yet we read in the *Mishnah*? **הִתְחַנֵּן**, yet, there is a repetition, a learning (of the traditional doctrine), *i.e.*, and yet! it is taught in the *Baraita*? **הִיאָמַר**, yet he says!?

#### § 20.

**ה** is sometimes a substitute of the demonst. pronoun fem. **הא**, this, *e.g.*, **הַשָּׂפָא**, contr. from **הָא שִׁפְתָא** (s. § 12); **הִיָּקָה**, this may rest, *i.e.* this might be right, this would do if . . . ; **הִיָּקָה** (s. **תִּיָּקָה**, Chapt. VIII. end), this will rest, *i.e.*, this will do, or, would be admissible. In the word **הַאִיקָא** (§ 12) **ה** substitutes the pron. masc. **הָא**.

#### § 21.

**א** is a substitute for the preposition **ל**, *e.g.*, **אָמַר** for

על מאי, for what? upon what reason? why? על אגב, for על גב, upon the back, *i.e.*, over, upon, on; על אדעתא, for על דעתא, at the opinion, intention; על לבא, for על לבא, according to the meaning, sense; על ידי, for על ידי, by hand, *i.e.*, by reason, by help, means, etc. Such an א is, however, omitted where the preceding word ends in א, סלקא, סלקא אדעתך, סלקא דעתך, (Shabb. 71.), סלקא דעתך, for סלקא דעתך, it might come up in thy mind, in our mind, *i.e.*, thou wouldst, we could believe.

## § 22.

Sometimes א substitutes the prepos. עד, *e.g.*, אדוניך (Chagg. 5.), till, up to the time, when he was small (young); אדחלא (Pess. 113.) for עד דחלא, to the sand; אדידך (Kidd. 30.) for עד די ידך, till (to the time) that it is in thy hand, power; אדחתי (Shabb. 68:), for עד דחתי, till, as far, as he repeats, learns (followed by: rather); אדמוקדך (Sanh. 33:) for עד דמוקדך, till the fire burns; אדמקטורך גלגל (Abodah Zarah, 58:), till, thy cloak is yet on thee; אדמקיפא (Berach. 62:), for עד דמ, till, as long as I make the roundabout-way. It is seen by the quoted examples that the omission of the ד takes place only with words beginning with ד, where it is compensated by Dagesh forte; otherwise the ד is preserved, as אדחתי for עד דחתי, till, as long as in this time, manner, *i.e.*, up to this time, meanwhile, in the meantime.\*

## § 23.

The prefix ק stands for the word קא, being contracted from קאי, which again is an abbreviation from

\* Neither is the ד contr. when עד is to be taken in the proper sense of *until*, in regard-to time, as עד דהוי לי זוזי (B. M. 1), until I shall have money.

קָאם, the active partic. Kal of the verb, קים equivalent to the Hebr. עומד, standing. This partic. may be used as an auxiliary verb in connection with the participle of any other verb, *e.g.*, קָאם אָמַר, קָאם אָמַר, קָאם וְאָמַר, עומד וְאָמַר, he is standing and saying, he says, he is saying. This particle, however, has no bearing whatever upon the meaning of the sentence, and as it merely is employed to render the phrase more neat, it may as well be suspended.\*

Such phrases as קָאם רַבִּי (Yerush. Berach. c. II.), who was tilling; וְהָיָה אֶרְכוּנָה קָאם קִצֵּץ, “and there was an archont, who was holding court,” found in the Talmud Yerushalmy, show clearly that such was the mode of speech actually in use.

#### § 24.

The particle ק may be prefixed to any participle regardless to gender and number, *e.g.*, קָאָמַר, they say (masc.); קָאָמַרָה, she says; קָאָמַרְתִּי, they say (fem.) Separately taken, it would read קְרִימִין אָמַר, קְרִימִין אָמַר.

#### § 25.

The ך substitutes the particle ךִּי in all its significations (s. Bibl. Chald. Gram., §§ 37, 124).

#### § 26.

As to the punctuation of the prefixes, the five letters ד ב ר כ ל have a שׁוּא, and follow probably the rules of the Hebrew prevailing with ב ל כ ר, followed likewise by the Bibl. Chal. The ך and the ה have principally

\* This particle is chiefly employed in the interrogative and affirmative to make the expression more emphatic; it corresponds, though not in meaning, yet in its application, to the English auxiliary verb, do.

פֶּחַח, which probably changes into קִמֵּץ when preceding a guttural. The מ has חִירֵק, like in the Hebr. and the Chald., and probably changes into צִירָה when preceding a guttural.

### § 27.

There may be prefixed to a word two and also three different particles, *e.g.*, אֶדְרְבִי מֵאִיר (Berach. 3), on that (doctrine, precept, etc.) of Rabbi Maïr ; פְּדְרְבִי מֵעֵקֶב (ib. 4), like, as that (doctrine) of rabbi Yacob ; לְמִדְתֵּנוּא (ib. 11), (in relation to a like (doctrine) as has been taught (in the Baraitha) ; מִדְּקֵתִי (ib. 2), from that he is teaching, orally repeating, quoting.



## CHAPTER III.

### NOUNS.

#### § 28.

The *status emphaticus* ending in ם is also used in the Talmud and in singular number even more frequently than in the Bibl. Chaldaic, as יהו גברא.

#### § 29.

The genitive is generally denoted by ך, which, however, is omitted when following such words as are more frequently used, as בר, son; בת, daughter; ביה, house, and the like.

#### § 30.

Nouns and prepositions followed by the genitive ך commonly take, like in the Chald. (s. B. Chal. Gr., § 36), the pronoun suffix merely for the purpose of amplifying the phrase, *e.g.*, עבדיה דהורודוס, his slave of Herod, *i.e.*, Herod, his slave, or Herod's slave.

#### § 31.

So also stand ליה, to him; לה, to her; להו, to them, before words beginning with the ל dative or accusative for no other use but merely to fill out the phrase, *e.g.*, אמר ליה לשמיעה, he said to him, to his servant, *i.e.*, he said to his servant; אמר לה לדביתהו, he said to her, to his wife, *i.e.*, he said to his wife; בי הוה חזקא להו לרבנן (Berach. 6:), when I have seen them, the rabbis, *i.e.*, when I have seen the rabbis. A similar pleonasm is often



found in the unnecessary use of the objective suffix joined to a word preceding the accusative, *e.g.*, קָרַע־הָ לְבָשֵׁיהָ וְאַחֲרָיָהּ לְקָרַע לְאַחֲרָיָהּ (Pess. 3:), he tore it, his raiment, and turned it, the rent, backwards, *i.e.*, he tore his raiment and turned the rent backwards.

### § 32.

The masc. plur. *non-emphaticus* ends in יִי (like in the Syriac, though here in אֵי), *e.g.*, גְּבֵרֵי, men; חֲכָמִי, sages, wise men.

### § 33.

Some masc. nouns plural end in וֹתָא, *e.g.*, רִישׁוֹתָא, heads (Kid. 29:); לַיְלֹתָא (B. M. 86:; B. Bath. 73:; Gittin 57.), nights; אֲסָתָא (Gittin 56:), physicians; חֵילָתָא, hosts (Chulin 60).

### § 34.

The possessive pronoun suffixes are substantially the same as in the Chaldaic, with the difference, however, that in the Talmud. dialect the singular suffix, first person, singular noun, often ends in *ai*, like the first person, plural noun, *e.g.*, בְּרָאִי (Kethu. 63.), my vow; סִכְנָאִי (ib. 77:), my knife; אֶרְחָאִי (ib. 105:), my path; תִּגְרָאִי (Neda. 62.), my quarrel; נַפְשָׁאִי (Yebam. 64:), my person. So also nouns with feminine terminations, as דִּיקְתָּאִי (Kethu. 77:), my place; אֲדַעְתָּאִי = דַּעְתָּאִי, according to my opinion.

### § 35.

So also varies in the Talmud the possessive suffix of the singular, second person, singular noun, from that in the B. Chal. by ending in יָךְ more frequently than in יָהּ, *e.g.*, לְסִטְמִיךָ, according to thy statement; סִמְיָךְ, thy

sign, mark (mnemotechnical), (Pess. 20.); פִּסְקִיָּה (Chag. 15.), thy verse; עֲבִירָתִיָּה (Keth. 105:), thy business. There are, however, many also in ה־, as רִבְּהָ (Pess. 24.), thy teacher.

### § 36.

The possessive suffix first person plural with the noun singular ends in ׀־, *e.g.*, פְּרָקֵינוּ (Berach. 11:), our chapter; אֶרְצֵינוּ (Sanh. 94.), our country; דְּעִמֵּינוּ, our opinion.

### § 37.

In the Talmudical orthography, excluding, as above said, every idle letter, the silent Yod (י) before the suffix ה of the second person masculine with the noun in plural, as also before the suffix ה of the third person feminine, the noun plural, though written in the Chaldaic, is here always omitted (s. B. Chal. 94, § 14).

### § 38.

The suffix of the second person plural, with the noun in plural or in singular, is formed by ׀־ instead of ׀־ and ׀־ (§ 8); so also is the suffix of the third person plural with the noun in plural or singular termed in ׀־ instead of ׀־ and ׀־, *e.g.*, פִּימֵיכֶם, your mouth; אִזְדִּנֵּיכֶם, your ears (Kethu. 112.); גְּבֻרֵיכֶם (Shabb. 140:), your men; שְׁבַחֵיהֶם (Berach. 6.), their praise; גְּלִימֵיהֶם, their cloak; אַגְרָוֵיהֶם (B. M. 83.), their wages; מְנִיָּהֶם (Shabb. 133:), their garments. An exception to this rule is the word כֻּל, all, which, though properly a noun, has כֻּלָּם, they all, all of them, without the Yod (י), after the form of the particles, לָהֶם, to them; בָּהֶם, in them; הֵנִיָּהֶם, theirs. The termination ׀־ is in feminine often changed into ׀־, *e.g.*, רִישְׁתֵּיהֶם, their (fem.) head,

superintendent; קַרְחִיכִי, their (f.) baldness of head; פְּרִחִיכִי (Pess. 110.), their young ones. The suffix termination in הֶזֶן is peculiar to the two tracts of Nedarim and Nazir, *e.g.*, לְהֶזֶן, Nazir 31. and : 32., and : 38.; 44.; 57.; 59.; דִּיקְנֶהוּן, ib. 39.; נִימֶהוּן, ib. 49.; מִתְרַנֶּהוּן, ib. 40.; מִנְהוּן, ib. 52.; נִבִּיהוּן, ib. 59.; נְמִינֶהוּן, ib. 29.

### § 39.

The suffix of the third person singular masculine with the noun in plural is formed in הֶ— like that, with the noun in singular, *e.g.*, פְּרָשִׁיהַּ, his feet; גְּבִינֶיהַּ (B. K. 117.), his brows. Termed in יְהִי— it is found in רַגְלֵהִי דָּבָר אָנֹכִי (Succah 53), the feet of the son of man, a phrase ascribed to R. Yochanan (s. § 2, c.).

### § 40.

The nouns: אָב, father, אָח, brother, הָם, father-in-law, are (like in the Hebr., Chal. and Syriac) somewhat irregularly declined, as follows:

#### *Singular Suffix.*

- I. person אָנֹכִי (B. M. 59:), תַּמִּי אָחִי, my. . . .
- II. person אָבִיךָ (ib. 84), תַּמִּיךָ אָחִיךָ, thy. . . .
- III. person אָבִיךָ \*, תַּמִּיךָ אָחִיךָ, his. . . .

#### *Plural Suffix.*

- I. person, אֲבוּנָא (Pess. 31), our. . . .
- II. person, אֲבוּכֹנָא (ib.), your. . . .
- III. person, אֲבוּהֶוָן (ib.), their. . . .

It is proper to observe here that the פֶּה with הֶ is a furtive one, under the same rule as in רִיחֶה.

The plural of אָב forms, like in the Chald. in אֲבָהֶן and אֲבָהֶת; the plural of אָח is אֲחֵי.

\* Also regularly.

## § 41.

The noun **בֵּר**, son, forms the plur. like in the targum Chal. and Syriac in **בְּרִין**, **בְּרִיָּה**, **בְּרִיָּה** (Bera. 8.) ; **בֵּיר** instead of **בֵּר** is found in a sentence of R. Yochanan, **זֶיֶן פְּרָמָא**, **זֶיֶן פְּרָמָא בֵּיר** (Berach. 5 ; B. B. 116.), this is the boon of the tenth son (dead), and is of the Palestinian dialect, as the expression **בֵּי רַבִּי** or **בֵּיר רַבִּי** for **בֵּיר רַבִּי**, the son of Mr. . . . is used very frequently in the Palestinian Talmud.

The feminine of **בֵּר** is **בְּרָתָא**, daughter, of which the *status constructus* is **בְּתָא**, and in the plural **בְּרָתָא**, **בְּרָתָא**, the same as in the Syriac, only that in the latter it is written **בְּרַת**, and pronounced **בְּתָא**.

## § 42.

In the noun **אָנָּשׁ**, man, the **א**, like in the Syriac, is omitted in the compound **בֵּר נָשׁ**, son of man, *i.e.*, a person, and its plural is **אִנְשֵׁי** (with **צִירִי** as a Syriacism), men, without difference of gender, while **גְּבָרִי**, men, means discriminately male.

## § 43.

**בֵּיתָא**, house, has in plural **בְּתֵי**. From **בֵּיתָא** is derived the irregular form, **דְּבִיתָהּ**, his wife, properly the wife of his house.

## § 44.

The following fem. nouns take the masc. plural :

<i>Singular.</i>	<i>Plural.</i>
<b>אִתְקָא</b> , wife, woman,	<b>נָשִׁי</b> ,
<b>מִלְתָּא</b> , thing, word, speech,	<b>מִלִּי</b> ,
<b>שַׁבָּתָא</b> , Sabbath, week,	<b>שַׁבְּרִי</b> ,
<b>שַׁנְתָּא</b> , time, moment, hour,	<b>שְׁנִי</b> ,
<b>שָׁנָא</b> , year,	<b>שְׁנִין</b> .

## CHAPTER IV.

### PRONOUNS.

#### § 45.

The personal pronouns are the following :

*Singular.*

*Plural.*

- |  |              |
|--|--------------|
| I. person, אֲנִי, I,   | אֲנֵנוּ, we, |
| II. person, אַתָּה, thou,  | אַתֶּם, yea, |
| III. person, אִיהוּ, m. he, אִיהִי, f. she, אִיהֶם, m., אִיהֶנּוּ, f. they |              |
- (Berachoth 44).

#### § 46.

אַתָּה שְׁלֹמֹה in Nazir 57 : , 64. is a Targumical form ; אַתָּה for אַתָּה (Shabb. 30), thou Solomo, is of the Palestine dialect, the author of the phrase being a Palestinian.

#### § 47.

Demonstrative pronouns are : הַזֶּה masc., הַזֵּה fem., this (that) ; הֵם, plur. com., these, those.

The Chaldaic הַזֶּה, this (masc.) is found only in such phrases as belong to Palestinian authors, *e.g.*, הַזֶּה גִּרְמָא, by R. Yochanan (§ 41) ; הַזֶּה עֵסֶק בִּישׁ, this was a bad business (B. Kama. 99.), by R. Cheya, who lived in Palestine ; הַזֶּה גָּלִי רְזוּא (Sanh. 31.), this (man) reveals secrets, by R. Amae, and הַזֶּה מִן הַזֶּה קָמְיָנוּ לָנָא (Kethub. 17.), only such as this and that (man) may promote us (to Rabbis and judges), a verse sung at the occasion of R. Amae's and R. Ashe's promotion to the dignities mentioned above. הַזֶּה רִישׁ קְטִיעָא וְיַמְלִל (Sotah

35), this severed head shall it speak? \* presumed to be said by the Israelites against Joshua at the time of Moses.

הָדִין is often used in Nedarim, *e.g.*, הָדִין הוּא (5); הָדִין (6); אָנָּה (6); הָדִין זֶנֶּז (7); וְהָדִין קָרָא (10); בְּהָדִין לִישָׁנָא (11, 22); לְהָדִין פְּסִיקָא (38); מִן (25); וְהָדִין אָמַר, הָדִין אָמַר (38); מִן (22); הָדִין גְּבֵרָא (62); מִה (ib.) הָדִין עֲלָמָא (50); הָדִין גְּבֵרָא (62); הָדִין (66). So also in Nazir 3, 10, 27, 35.

הָדָא is the fem. of הָדִין, *e.g.*, הָדָא דְּהִנָּא (Ned. 53); הָדָא (ib. 55); הוּא דְּאִיבִיעָא לִי (ib. 57), three times, 58 two times; הָדָא מִילָתָא (ib. 91).

Sometimes קָרָא stands for הָדָא, and in the plur. קָרִי, *e.g.*, קָרָא הֵהָא (Pess. 53), it may be this (statement, f.); קָרָא אָמְרָה (B. M. 60), this (passage, f.) says it, proves it; קָרִי גִבְרִין (Gittin 45), these are men. In the passage, קָרִי סוּרָאָה הוּא (Gittin 31), it is used in the singular. \*\*

### § 48.

The Syriac and Masoretic הָלִין, these, occurs in Nedarim, *e.g.*, הָלִין מְשֻׁם דְּאִוּשֵׁי (2); הָלִין קְרִי וְנִפְשָׁה נִינְהִי (30); הָלִין קְרִי וְלֹא כְּתִיבִין הָלִין כְּתִיבִין וְלֹא קְרִי (37, 38), these (words or letters) are read and not written, and those (words or letters) are written and not read; הָלִין נִכְסִין דְּהָדִין (48); לְהָלִין נִקְדְּנִי דְּהוּצָל (49); הָלִין וְהָלִין (97); הָלִין נְקָרִים (91). So also in Nazir 4, 13, 14, 19, 37.

\* רש"י to the same interprets קְטִינָא, small, in relation to the head of the name, and Aruch, art. רִישׁ, explains severed head, to relate to Joshua's childlessness at that time; both explanations are too weak to deserve any consideration. מִהֲרִשָּׁא to עֵין יִרְקָב defines it to relate to the prefixed Yod, being a sign of elevation to the office, not bestowed from God but by Moses; hence, "should this man without dignity have the right to speak?"

\*\* But taking the whole passage קָרִי דְּאָמַר עָרִי, סִירָאָה הוּא, and reading it, he who says *these* or *such* (things) is a Syrian, קָרִי may be considered as not exceptional.

There occurs in B. M. 90, הָלֵיךְ תִּהְיֶה, but this passage belongs to a question put by Palestineans (s. רָשִׁי, *ib.*). The Chald. אֵלֵיךְ, these, is found in B. M. 15, used in a notary style.

### § 49.

There are yet other demonstrative pronouns, as הַהוּא, that (masc.), הִיא, that (fem.), הֵם, those (com.). These words represent also the indefinite pronoun: some one, some body, a certain (*quidam*), but then they always are followed by an appellative noun, *e.g.*, הַהוּא גִבּוֹר (Berach. 6), one man, a certain man; הַהוּא סָבָא (*ib.* 5), one old man; הַהוּא מַטְרוֹנִיתָא, a certain matron; הֵם הַחֲסִידִים בְּרוֹנוֹי (Ber. 10), some vulgar people; הֵם הָאֲדָמִי (Chag. 3), (there was once) two dumb persons. Sometimes הַהוּא stands for הַהוּא גִבּוֹר, *e.g.*, הַהוּא דְּהִתָּה קָאָמֵר (Sanh. 7), that (man) used to say; הַהוּא דְּאַתָּה (Keth. 67), that (man) who came; and likewise for הַהוּא אֲתָתָה, *e.g.*, הַהוּא לְקַמִּיָּה (Ned. 50), that (woman) that came before him.

### § 50.

The expression הַהוּא גִבּוֹר, used as a euphemism, relates partly to the first, partly to the second person, in sentences of an odious or ominous sense, *e.g.*, הַהוּא גִבּוֹר בְּגַל דְּהַבְרִיָּה דְּהַהוּא גִבּוֹר הוּא (Gittin. 53), that man there (thou) is the enemy of this man (of mine), *i.e.*, thou art mine enemy.

### § 51.

הֵיכָּה and הַאֵיכָּה, sing. masc., and הֵיכָּה, fem., denote, that there, the other there; and הֵנָּה, plur. com., those there, the others there.

וְהֵיכָּה occurs very frequently in the sense: and the



other of the two opposing parties, what has he to reply? how is he able to maintain yet his statement?

Examples for *הַהִיךְ*, s. *Pess.* 3, and *Ned.* 36 (*הַהִיךְ*), and for *הֵךְ* in *B. K.* 2. Examples for *הֵן* are *הֵן הֵן לָא* (*Chag.* 11), these here, yes; the others there, no; *הֵן הֵן לְעָלְמָא וְהֵן אֲחֵרֵי נִיחָהוּ* (*Bezah* 11), those there are gone, and these here are others.

*הֵן*, *הֵךְ*, *הַהִיךְ* represent properly the original pronouns *הֵן*, *הֵךְ*, *הַהִיךְ*, increased by the suffix of the second person singular *הֵךְ*, saying as much as this thine, and indicating a reference to the person addressed, like the Italian *cotesto*.\*

### § 52.

The pronouns *אֵיהוּ* and *אֵינְהוּ*, when expressing the verb to be (he is, they are) take often at the beginning\*\* the letter *נ* for the purpose of preventing a *hiatus* which necessarily would take place, as the preceding words mostly end in a vowel-syllable, e.g., *מַאי נִיהוּ* (*B. K.* 3), what is? *אֵיהוּ נִיהוּ* (*Pess.* 10), he is, it is the same; *אֲחֵרֵי נִיחָהוּ* (*Bezah* 11), these are others; *וְהֵן נִיחָהוּ* (*Keth.* 22), they are two and two; *וְהֵן נִיחָהוּ* (*Chag.* 9), they are very righteous men; accomplished, righteous men; *הֵינְהוּ* is a compound from *הַהִיךְ* and means, that is.

### § 53.

Possessive pronouns are *דִּיכִיךְ*, *דִּיכִיךְ*, *דִּיכִיךְ*, *דִּיכִיךְ*, mine, thine, etc. The second *ד* stands here for the *ל* of the Targumic possessive pronoun *דִּיכִיךְ*, etc., of which the *B. Chald.* has one instance in *Dan.* ii. 20.

\* Or the Lat. *iste*.

\*\* Instead of the *א*.



Examples: **דִּירִי גַדִּיפָא מִדִּירְכוּ**, mine (opinion) is better than yours; **אַנָּן בְּדִירְכוּ וְאִינְהִי בְּדִירְהוּ**, we are (busy) with our (things), and they with their (ones); **הָא דִּירְיָה הָא דִּרְבִּיָּה**, this is his (opinion), and the other one his master's. R. Yochanan says to the Palestineans (Succa 44; B. K. 17), **דִּילְכוֹן אָמְרִי דִּילְהוֹן הִיא**, yours, they say, it is? (the knowledge of the law), theirs it is!

### § 54.

Interrogative pronouns are **מֵאֲנָן**, who? and derived from this are **מִנֵּי**, who is he? and **מִנֵּי**, who is she? (§ 11); **מַאי**, what? **הֵי**, which? Examples for the last: **הֵי מִינְיָהוּ** (Chag. 7, 13), which of them? **הֵי מַעֲשֵׂה** (Bez. 10), which event? fact?

It seems proper to observe here that it is incorrect to derive, as some writers do, the word **מַאי** in the phrases **מַאי משמע**, **מַאי קרא**, and the like from the pronoun **הֵי**, and to read consequently **מֵאֲנִי מַשְׁמַע**, from what is this to be inferred? **מֵאֲנִי קְרָא**, from which verse (in the Scriptures) is this to be proved? for as this pronoun is to be written without **א**, there is no reason for its existence in the derivative. It probably is to be read **מַאי משמע**, what is it that may show that? **מַאי קרא**, what verse is it that may prove that?

### § 55.

But **מֵאֲנָן** and **מַאי**, though originally interrogatives, they are not used as such, *e.g.*, **מֵאֲנָן דָּאָמַר**, he who says, whoever says; **מַאי דְּהָהִי**, that what was. Sometimes **הֵאִי מֵאֲנָן** (Ber. 6; B. K. 30) stands for the same expression.

**מִיָּדִי** (Syriac and Palestinian Targum **מִדָּם**, and Babyl. Targum **מִדְּעִם**), anything, aught; **מִיָּדִי דָּאִית לִיה**

הַנֶּזֶק מִיָּדָה (Kidd. 51:), anything of which he may have some profit.\*

### § 56.

The interrogative הִי is analogous to the Hebrew אִי. It is employed in forming some adverbs, *e.g.*, הֵיכָּא, where? (like the Hebr. אֵיפֹה, אֵיכָּה); הֵיכָּי, how? (Hebr. אֵיךְ). The Palestinean dialect uses הֵיכָּי, הֵיכָּיִין (Hebr. אֵיךְ, אֵיכָּה), which? what? who? So Nedarim 26 (according to רש"י); הִי בֵּין הָאֵלֹהִים, אֵיכָּיִין. There occurs in Tamid אֵיכָּיִין four times with א. From הִי amplified comes the word הֵיכָּא. It is, however, used only either with א prefixed (s. § 21) as אֵהֵכָּא (Berach. 34:; Menach. 79:), to what (statement does this relate?) or with a prefixed ל and the ה elidited, so as to read לֵהֵכָּא (Berach. 58.), whither? toward what (place)? Hence the frequent expression לֵהֵכָּא לְפָנַי, what to? where to? to what end?

### § 57.

The datives לֵי, לָךְ take often the insignificant syllables נִיה prefixed, *e.g.*, שִׁדְרִינְהֵי נִיהֵלִיה (Keth. 67:), he sent them to him; מִיָּתִי נִיהֵלָה (Yebam. 63.), he brings to her; אֲמַטְוֵה נִיהֵלִיה (Shab. 119.), they brought it to him; מַגְבִּי לָהּ נִיהֵלְוֵה אֲרָקָא (Keth. 92.), he makes them seize the ground in payment.

### § 58.

The possessive pronouns דִּירִי, דִּירָךְ, etc., stand sometimes for the single possessive suffix, *e.g.*, טַעְמָא דִּירִי (Pessa. 23.) for טַעְמָאִי, my reason; דָּמָא דִּירָךְ (ib. 25:) for דָּמָךְ, thy blood. So also בְּהֵרִי דִּירִי (Keth. 203:)

for **בְּהֵרָאִי**, with me; **בֵּין הֵיחָדָה לְהֵיחָדָה** (Berach. 48.) for **בֵּין הֵיחָדָה לְהֵיחָדָה**, between him and her.

### § 59.

The expression **אֵלֶּי וְאֵלֶּי** (Pess. 39 :; Chag. 6 :) corresponds to the English these and those, both.

## CHAPTER V.

### NUMBERS.

#### § 60.

The cardinal numbers are :

<i>Masc.</i>	<i>Femin.</i>
1. <b>חד</b> (Berachot 5.)	<b>חַדָּא</b> (ib. 49.)
2. <b>חָדָי</b> (ib. 6.)	<b>חַדָּאִי</b> (ib. 3.)
3. <b>תְּלָתָא</b> (ib. 6.)	<b>תְּלָתָא</b> (ib. 3.)
4. <b>אַרְבַּעָא</b> (B. mezià 73. B. Batrà 71 :)	<b>אַרְבַּע</b>
5. <b>חַמֶּשֶׁא</b> (B. mez. 73.)	<b>חַמֶּשֶׁת</b> (Nazir 38.)
6. <b>שִׁיתָא</b> (id. ib.)	<b>שִׁיתָא</b> (Berach 3 :)
7. <b>שִׁבְעָא</b> (Pessach. 110.) and with Sincop <b>שב</b> (Gittin 57.)	<b>שִׁבְעָא</b> (Berachot 55 : Sanhedrin 29.)
8. <b>תַּמְנֵיָא</b> (Jomà 72.)	<b>תַּמְנֵי</b> (B. batrà 75 :)
9. <b>תְּשַׁעָא</b> (Hiruvim 56 :)	<b>תְּשַׁעָא</b>
10. <b>עָשְׂרָא</b> (Berachot 56.)	<b>עָשְׂרָא</b> (B. batrà 167.)
11. <b>חֲדָסָר</b>	<b>חֲדָסָרָא</b> (Arachin 12.)
12. <b>תְּרִיסָר</b> (Megillà 2.)	<b>תְּרִיסָרָא</b> (Arachin 12.)
13. <b>תְּלִיסָר</b> (Megillà 2.)	<b>תְּלִיסָרָא</b> (Berachot 55 : Sanhedrin 106.)
14. <b>אַרְבִּיסָר</b> (Megillà 2 :)	. . .
15. <b>חַמִּיסָר</b> (ib.)	<b>חַמִּיסָרָא</b> (Schabbat 118.)
16. <b>שִׁוְסָר</b> (Megillà 2.)	<b>שִׁוְסָרָא</b> (Schabbat 2 :)
17. <b>שִׁיבְסָר</b> (Megilla 2.)	<b>שִׁבְסָרָא</b> (Berachot 55 :)
18. <b>תַּמְנֵי סָר</b>	<b>תַּמְנֵי סָרָא</b> (Arachin 12.)
19.       . . .	<b>תְּשַׁסְרָא</b> (ib. Berachot 28 :)

*Masc.**Femin.*

20.	עֶשְׂרִין (Bechovot 50.)	
21.	עֶשְׂרִין וְאֶחָד (ib.)	
30.	שְׁלֹשִׁים (Jomà 71 :)	
40.	אַרְבָּעִים (Avodà Zarà 9.)	
50.	חֲמִשִּׁים (B. batrà 172.)	
60.	שִׁשִּׁים (B. Kamà 92 :)	
70.	שִׁבְעִים	
80.	חֲמִיּוֹן	
90.	תִּשְׁעִים	
100.	מֵאָה (B. batrà 25 :)	
200.	מֵאָהֶן (Ketuvot 106.)	
300.	שְׁלֹשׁ מֵאָה (B. batrà 73.)	
1000.	אַלְפָּה (Sanhedrin 39.)	
	<i>St. emphat.</i> אֲלָפָא (Berachot. 6.)	
2000.	תְּרֵי אֲלָפֵי (B. batrà 26 :)	
6000.	שִׁשָּׁה אֲלָפֵי (Moëd katan 10 :)	
10,000.	רֶבְבָּעָא (Berachot 6.)	
	Plur. רֶבְבָּעָא (Sandedrin 36.)	
12,000.	תְּרִיסָר אֲלָפֵי (B. batrà 150 :)	
100,000.	מֵאָה אֲלָפָא (Rerachot 8 :)	

## § 61.

בִּי עֶשְׂרֵה signifies: two persons (Chagig. 11 :) ; בִּי מֵאָה (Kidd. 80 :), ten persons ; בִּי מֵאָה (Berach. 50.), hundred persons

## § 62.

תְּרֵי and תְּרִיבֵי are used with the suffixes כִּי and הֵא, and read thus : תְּרִיבֵיכִי (Berach. 48.) ; תְּרִיבֵיהִי (ib. 5 :).

## § 63.

The numbers from 11 to 19 ending in כֶּר are often employed also for the fem. gender ; and may, therefore,

be considered to be of comm. gen. The fem. termination in **סָרִי** is seldom used.

NOTE. Buxdorf in his Chald. and Syr. grammar declares, and after him some other grammarians, as also Fuerst in his *Lehrgebäude*, p. 242, **שְׁתַּסְרִי** or **שְׁתַּסְרִי**, to be as much as **תַּשַּׁע עָסְרִי**, 19, contr. by way of syncope and metathesis, and as a support thereto he quotes an instance from Pseudo Yonathan, Genes. xi. 25. It is true that in the quoted passage **שְׁתַּסְרִי** is found used for the number 19; but there is no doubt but that this word was inserted by mistake, either of copy or print. For it is hardly possible to think of any language, dialect, or people, however low their state of civilization may yet be, to have no discriminative expressions for two numbers as different as 16 and 19. **תַּשַּׁסְרִי** or **תַּשִּׁסְרִי**, however, are correct, and occur in the Talmud, Arachin 12. and Berach. 28:.

### § 64.

The ordinal numbers are:

**קָמָא** (derived from **קָדָמִי**), the first; plur. : **קָמָאִי**; fem. singul. : **קָמִיָּתָא** (Berach 21.); plur. **קָמִיָּתָא** (ib. 7.), the first ones.

**תַּנְקָא**, **תַּנְקָא**, the second.

**תַּלִּיתָא**, **תַּלִּיתָא**, the third.

**עֲשִׂרָא** (Berach. 5:), the tenth.

The expression **קָמָא קָמָא** (Gittin 12.), corresponding to the rabbinical **רַאשֹׁן רַאשֹׁן**, signifies: step by step, gradually, successively.

### § 64b.

Terms expressing fractions are:

<b>פְּלִגָּא</b> , $\frac{1}{2}$ .	<b>רִיבְנָא</b> , $\frac{1}{4}$ .
<b>תִּילְתָּא</b> , $\frac{1}{3}$	(B. M. 100.), <b>חִימְשָׁא</b> , $\frac{1}{5}$ .

נָבִי רִיבָא (Kett. 21.), properly, less  $\frac{1}{4} = \frac{3}{4}$ , נָבִי, being the pass. partic. of the verb נָבָא, נָבִי (s. B. Ch. gr. § 88): to subtract, properly, to beat, like the Fr. *abattre*.\*

### § 64c.

The termination of the ordinal numbers is employed also for denoting patronymical nouns, *e.g.*, פֶּרְסָא בְּבִלְאָה (Gittin 11); סִירָא (ib. 3., Keth. 53:); פִּינְבִּירָא (Ket. 82.); נֶרְשָׂא (Chul. 128.); גְּלִילָא (B. K. 52.).

Rab's name, אַבְבָּא אֶרִיבָא, is supposed by some recent writers to be such a patrial name, relating to the city Areca.\*\* But this is incorrect, for in this case it ought to read: אֶרִיבָא. The fact, however, that Rab was tall of stature, is distinctly stated Nidda 24: רַב אַרְיֵן בְּדוּרֵי הָרָה, hence his name אֶרִיבָא.†

\* And the Engl. *abate*.

\*\* In the province of Susiana, s. Ptolm. vi. 3; Mark. xxiii. 6.

† Dr. Muhlfelder takes אֶרִיבָא in the sense of: *healer*, figuratively, reformer, as a complimentary name of Rab for his endeavors toward securing the ecclesiastical independence of the Babylonian congregations from under the ambitious control of the Palestine community. But, besides that the application of this word, being singular and as unique as strange at the time in question, the grammar of the word, as will be seen, speaks yet more decidedly against M.'s definition. For אֶרִיבָא is the adjective noun formed from the pass. partici. אֶרִיבָא of the verb, אֶרִיבָא in קָל (s. B. Ch. gr. §§ 49, 50.) by the affix of the *א* *emphaticus*. (s. B. Ch. gr. § 33.). Hence, even in the sense suggested by M., the proper meaning of the word would be: healed, figuratively, reformed, in a pass. and not active mood, as reformer. No doubt, אֶרִיבָא is to be taken in its original meaning: long, tall, inasmuch as the passage quoted above sufficiently testifies of אֶרִיבָא to be Rab's epithet in relation to his tallness of stature, like אֶרִיבָא, אֶרִיבָא. Or, what seems to be yet more probable, אֶרִיבָא, emphatically: *the archon*, from the Gr. ἄρχων, leader, which he in fact was, as stated in the quoted passage.

## CHAPTER VI.

### THE VERBS.

#### § 65.

The conjugations are the same as in the Chaldaic language, with the only difference that in the forms אֶפְעַל, אֶתְפַּעַל and אֶתְפַּעְלָא (like in the Targum and the Syriac) the Talmud always employs א instead of ה.

#### § 66.

In the preterite, the ה in the Chaldaic affixed to the first pers. sing. is in the Talmud always omitted; *e.g.*, הִנֵּנִי, I have seen, for הִנֵּנִי; הִנֵּנִי, I have been, for הִנֵּנִי; קִרְיִי (§ 87); אֶמְרִי for אֶמְרִי; שָׁקַלְי, I have taken, for שָׁקַלְי; קִימִי (Yeba. 64:), I have stated, for קִימִי.

#### § 67.

The ה affixed in the Chal. to the third pers. sing. is in the Talmud generally omitted and replaced by א or ה. *E.g.*, אָמְרָהּ לֵיהּ, she said to him; אִינְקְדָשָׁהּ לֵיהּ (Keth. 62:), she was married to him; אִינְקְדָשָׁהּ אֶפְקָדָהּ (Yeba. 63.), thy mother became better; אִיבְעָרָהּ לָהּ, it was asked, inquired (about something doubtful, problematical) from them, instead of אִיבְעָרָהּ.

In the קל of the א"ל נהי, however, this ה is replaced by Yod (י) which is connected with the radical א. *E.g.*, הִנֵּנִי (Chag. 6.) for הִנֵּנִי, she was; סְפִינְתָא (B. Bath. 79:) for סְפִינָה, the ship went; אֶתְפַּעְלָהּ (Kethu. 67:), his sister came, for אֶתְפַּעְלָהּ. The same occurs sometimes



also in the other forms, *e.g.*, מַחֲזִי (Keth. 68:), she protested; אִיגְלַז מְלָחָה (Pessa. 31.), thing was discovered, exposed.

### § 68.

זָּא, the Chald. termination of the first pers. plur. is changed into ׀, *e.g.*, אָמַרְנָּ (Berach. 12.), we have said; אָשְׁמַרְנָּ or אָשְׁמַרְנָּ (ib. 10.), we have found.

### § 69.

The termination ׀ of the third person plur. takes in the T. its place between the second and the third radicals, *e.g.*, נָפְלוּ (Berach. 56.), they fell down, instead of נָפְלוּ; אָסְרוּ (ib. 56:), they have bound, forbidden, for אָסְרוּ; עָבְדוּ (Pessa. 2:), they have done, for עָבְדוּ; נָזְרוּ (ib. 16.), they have resolved; נָפְקוּ (Ned. 59), they went out; נָזְלוּ (B. Kam. 94:), they have robbed; אָמְעִיטוּ (Chag. 13.), they have diminished themselves, for אָמְעִיטוּ; תָּקְנוּ (Pessa. 30.), they have established, for תָּקְנוּ; אֶשְׁתַּכְּרוּ (Berach. 9.), they have intoxicated themselves, for אֶשְׁתַּכְּרוּ; עָלוּ (Yeba. 96:), they went, for עָלוּ. This rule, however, is not applied with verbs of quiescent ל. Sometimes it occurs with the imperative, *e.g.*, אָשֹׁר הָבִי לָהּ הָרִיָּא (Gittin 34.), courage! give him to her, *i.e.*, forwards! go on, give him to her!\*

### § 70.

The partici. act. and passive are united with the pers. pronouns, which then are considered as suffixes of the former, *e.g.*, בָּכִינָא, I cry; יִתְּבִנָּא, I give (Bera. 5:) for אָנָּא, בָּכִי אָנָּא; אָמַרְתָּ (ib. 2:), thou sayest, for אָמַרְתָּ אָתָּא; אָמַרְיָנָּ, we say, for אָנָּא, אָמַרְיָנָּ; אָמַרְיָנָּ (Keth. 104.), I say, for אָתָּא, אָמַרְיָנָּ.

\* S. רש"י to the s.

אָמַרְתָּ דַּחֲמִיתִי (Bera. 56.), you are saying that you are wise; מְקַיֵּמְתִּיךָ (Neda. 25.); גָּבַרְתָּ (Keth. 43:) for אָתָּה, thou collectest payment; מִיִּנְסַבְתָּ לִּי (Keth. 61:), doest thou marry me? for אָתָּה. Examples of the pass. partici. תְּשִׁירָנָא (Bera. 5:), I am suspected; פְּסִילָנָא (Keth. 109:), I am disabled; עֲסִיקִינָּהּ, we are engaged, we have to do it with . . . we are occupied . . . with . . . מִפְּקָדָתָּהּ (Bera. 10.); מְחִיבָתָּהּ (ib. 11.), thou art held, indebted, guilty for מְפָקֵד אָתָּה, מְחִיב אָתָּה; צְרִיכִיתִי (Naz. 19.), ye are in need. From תָּזִיז and תָּזִיז is formed regularly תְּזַיֵּזָא. By reason of its very frequent use the latter is abbreviated to תָּזִיז.

### § 71.

The infinitive of the קל takes, like in the Chal., the preformative מ, *e.g.*, לְמַכְתֵּב (Berach. 9.), to write; לְמַעֲבֹד, to do; לְמֵימַר, to say. In the other forms the infin. ends in וּלְי, *e.g.*, לְאַיְמוּלְי (Pessa. 4.), to neglect, for the Chald. לְמַעֲוִלְי; שְׁבַחְי (ib. 2.), to praise, for שְׁבַחְיָא; לְאַחְזִיקְי (Berach. 9.), לְאַפְסִיקְי (ib. 4:), to exclude; אַחְזִיקְי (Pess. 68.), to revive; the last is the הפעיל form of חָנָא; אַסְחִיקְי (ib. עֵין יַעֲקֹב), to heal, פָּעַל from אָסַח.

The infinitive of קל in פֿ"א and פֿ"י is found also ending in א, as לְמֵימְרָא, to say; לְמִיתָבָא, to give (s. § 81).

### § 72.

The future, third pers. masc. sing. and plur. is often prefixed by ל (s. B. Ch. § 109), and conveys the sense of either the imper., optative, or subjunctive, *e.g.*, לְיֵמַר, let him say; לְיַעְיִן (Berach. 5.), let him examine into . . . search into . . . ; לְתַרְי, it (the Mishnah) ought to read, or use the expression of . . . ; לְכַתִּיב, he should write, it

should stand; *דְּלִימוּתוֹ* (ib. 10.), that they die; *לְיָרִי*, he may bring; *דִּלָּא לִיתָזַק* (ib. 6.), that he may not hurt himself.

## § 73.

Instead of the *ל* often the *נ* (like in the Syriac) with the same signification is prefixed to the above future, *e.g.*, *נִרְמָא קָרָא* (Berach. 11.), the Scripture verse ought, should say; *נִשְׁקָלֶיהָ לְנַפְשֶׁיהָ* (Pess. 13.), let him take it for himself; *נִיעָרְבִינָהוּ וְנִכְתְּבִינָהוּ* (ib. 18.), he should mix them together (*i.e.*, unite them) and write them down; *דִּלָּא נִסְתָּרִי עֲבָדִיהָ* (B. M. 65.), that his slave should not become lazy (B. K. 90. *לְסִתְרִי*). *אֶתְפַּעַל* of *סָרָא*\*, to rot, according to *רש"י*.

## § 74.

In *אֶתְפַּעַל* and *אֶתְפַּעַל* the *ת* is mostly omitted. Examples: *מִיִּפְלָגִי* for *מִתְפַּלְגִּין*, they split themselves, *i.e.*, they are of different opinion; *מִיִּבְתְּבִין* (Berach. 10.), they are written; *לְאַיְמָנוּעִי*, to keep from some thing, to abstain; *מִיִּגְנוֹב* (Pessach. 5.), it is stolen; *מִיִּקְטִיל* (ib. 28.), he is killed; *מִבְּשִׁי*, *מִבְּשָׂא*, he, she is sought for, required. So also *אִיִּבְסָאִי* (Keth. 63.), cover thyself, fem. imper. in *אֶתְפַּעַל*.

In verbs with *ת* as the first radical, the *ת* of *אֶתְפַּעַל* is preserved, while the *ת* radialis is left out and compensated by *דגש forte*, *e.g.*, *מִתְבָּנִי* (Kidd. 67.). S. § 91.

## § 75.

The geminate verbs *גִּזְרֵת הַכְפִּילִים* are conjugated partly after the manner of the *ע* quiescent, and partly like the *ל* quiescent. *E.g.*, *עָלָל*, root *עָלָל*; to enter, *עָרְלָתָא* (Berach. 9 :), thou enterest, like *קָרְיַמְתָּא*, *i.e.*, *קָרְיַם אַתָּא*

\* Heb. סָרַח.

from קים (s. B. Ch. § 78.) ; מַעֲבִיל (Pess. 6.), introducing, act. partic. in פִּעֵל (s. B. Ch. § 80). So also from לט (root לָטַט), to curse, מָלַט הֵיחַ דָּקָא לְרִיט (Pess. 2.) ; from בָּה (root בָּהָה), to bend, compel, בְּרִיחַ (Chagg. 16.). Like ל quiescent are the words אֶלְטִינָה (Berach. 7.), I shall curse him ; מְחַלְלִין (ib. 6 :), (persons) desecrating, from חָלַל as if from חָלָא ; in the חֲלִי, פִּעֵל, in the חֲלִי.

### § 76.

Verbs of פִּא are inflected like those of פִּי in such inflections as do not begin with א (s. B. Ch. § 73), *e.g.*, גִּימַר, he will say ; דְּתוֹרְכִי (Bera. 8.), that ye prolong (s. § 81).

### § 77.

The verbs אָזַל, אָחָא, to come, to go, omit the א in the imp. as קָא (Berach. 2 :), וַיֵּל with Yod.

The word וַיֵּל is of the form פִּעֵל from וַל, root וָלַל, to be disagreeable, despicable, *e.g.*, וְזִילָא בְּרִי מִיְלָתָא (Pessa. 113.\*), the thing is despicable to me.

### § 78.

The same verb אָחָא omits sometimes in the אֶפְעֵל the Yod (י), which is a substitute of the first א radical, *e.g.*, לְאַחֲוֵי (Chagg. 2.), to let enter, come into, *i.e.*, to include, for לְאַחֲוֵי.

### § 79.

The imper. in the קל of אָמַר, to say, is formed like the future of the same verb, by apocope, as אִימַא (Keth. 8 :), do say. There occurs, however, also אִימַר (Chag. 3 ; Pessa. 9, 20.), which likewise seems to be the imper. similar to אִישְׁפֵּךְ \*\* (Pessa. 21.), subvert it, though,

\* This phrase is found in B. Bathra 110, and not at the place related to.

\*\* אִישְׁפֵּךְ may just as well be the future as in B. Mez., 9, 4., אִישְׁפֵּךְ אָנָּה. A.

according to the rule, the **ר** ought to be preceded by **פזח** (s. B. Ch. §§ 6, 9.). However this may be, **אמר** appears to be irregular, even if taken as the future first person.

### § 80.

In verbs of **פ"י**, the Yod, in the form of **אפעל**, is changed like in the Hebr. and Chal. into **י**, *e.g.*, **אוקירי** (B. M. 59.), ye shall honor; **אזחביה**, he seated him; **מיקרת לי** (Berach. 48.), thou honorest me.

### § 81.

The verb **יחב**, to give (s. B. Ch. § 106) is in the infin. and future generally changed into **יחב**, as a compound of **יחב** and **נתן**, *e.g.*, **למכתב ליה** (Keth. 106; B. K. 95; B. B. 124.), to give him; **יחביב** (Pess. 12.; Keth. 52:), he shall give. It may properly be observed here, that these words as inflections from the above word **יחב** should not be mistaken for words formed from the radix **יחב**, to seat, to tarry, *e.g.*, **למיתב** (Kidd. 7.), to remain; **לא יחביב** (Erubin 54.), do not sit down. There is, however, found also **למיתב אגרא** (Berach. 9:), to give wages; **מיתב יחב** (Chol. 60.) from **יחב**, and **למיתב לך במתנה** (B. B. 13:), to give thee as a present from **נתן**.

### § 82.

Verbs with **א** as the second radical change this **א** into Yod in all conjugations characterized by Dagesh forte, *e.g.*, **שיורי משורא** (Pess. 9:), leaves a rest. There occurs likewise in the **איתשיל**, **אחפגל** (Kethu. 77:), = **לאישולי**, **אחפגל**, as if from **שיל**; and in the **אשגל**, (ib. 105:) as if from **שגל** (s. § 85.), to lend (like in the Hebr. **השגיל**); **אושגלן**, lend me.

## § 83.

Verbs of ע" change the (ו) into Yod in the act. partici. of the קל, *e.g.*, מְיִיתָ, dying, one that is dying; צִיר (Yebam. 63.), binding in. The same change takes place in the פָּעַל, *e.g.*, קָרַיִר (ib. 64.).

## § 84.

Of verbs in ע" and geminate (הכפולים) sometimes the active partici. is employed instead of the passive, in order to make the expression more forcible and sonorous, *e.g.*, קָרַיִמָּא לָן, it stands settled, established for us, instead of קָרַיִמָּא לָן like קָרַיִמָּא לָן. So also מְתַיִתִין קִים לִי בְּנִינָה like מְתַיִתִין קָרַיִמָּא לָן instead of דִּיקָּא, the pass. partici. of דִּיקָּק, "the Mishnah also is exact, precise in the manner of expression."\* So also לָיִיךְ (Chal. 11.), joined together, connected, from לָפַךְ; שִׁיבָה (Sanh. 88.), bent, down-cast, from שָׁפַךְ; קָרַיִבָּה (Keth. 103.), bent, subdued.

## § 85.

Verbs of נהי ע" are in the אָפַעַל sometimes conjugated like those of נהי פ"י; *e.g.*, אָפַקִים for אָפַקִים; hence, אָפַקִינָה (Berachoth. 5.); אָפַקִימָּא (Pess. 11.). So also מְתַיִב, replying, objecting, for מְתַיִב. So also אִיחֻדָּתָב, radix, חִיב takes in the אָפַעַל, the ו proper to the נהי פ"י in the אָפַעַל (§ 80), though there exists no instance thereof for the נהי פ"י in the אָפַעַל.\*\*

\* Properly: to separate in elements, like the Hebr. דָּקַק, to make thin, to bruise, figurat. to make clear, conceivable.

\*\* According to other grammarians the word אִיחֻדָּתָב is of the form אִיחֻדָּתָב, a form which our author constantly declares to be inadmissible. (S. B. Ch. gra. §§. 46, 85.)

## § 86.

Verbs of the quiescent and imperfect roots\* take in the forms **אַתְּפַעַל** and **אַתְּפַעַל** for the most part a Yod between the first and second letter of the word. This Yod refers probably to the **דגש** in the **ת**, and seems to be characteristic to this sort of verbs, *e.g.*, **לִיִּחַזֵּק** (s. §§ 74, 72).

## § 87.

Verbs of **ל** quiescent, otherwise following, as far as consistent with the peculiarities of the Talmudical conjugations, the principles of the Chaldaic language, are found in the infinitive **קל** ending with Yod; *e.g.*, **מְבַעַר**, to ask, to pray; **מִתְרַי**, to see, and sometimes in **א** (like in the Syriac); *e.g.*, **מִיגְבֵּא** (Keth. 43:), to collect payment, the imper. fem. ends (like in the Syriac in **תְּרַי**; *e.g.*, **גְּבֵאִי**, do take payment, do collect; **תְּרַאִי נַפְשִׁאִי** (Pess. 68:), rejoice, my soul, rejoice, my soul! for thee I have read (the holy Scriptures), for thee I have repeated, learned (the Mishnah by heart); **שְׂרַאִי** (Keth. 61:), throw away; **אִיבְסֵאִי** (ib. 63:), cover thyself!

## § 88.

The partici. pass. in the **פַּעִיל** of the **ל** **נחי** is like in form to its partici. active, *e.g.*, **מְעִלִי** (Keth. 62:), estimated, worthy, virtuous, corresponding to the rabbinical **מְעִלָּה** and the Syriac **מְעִלִי**. The emphaticus and fem. absol. is **מְעִלָּא** (Berach. 4.).

## § 89.

Participles in the plur. take very often the termina-

\* As **כְּפֻלִּים** and **פְּלִי**.



tion of the verb, and not that of the noun, *e.g.*, וַיִּבְעוּ לָהֶם (Berach. 2:), and they were interrogating, they put a question; קָרוּ לָהֶם (ib. 3:), they are calling them; הִבְלִי (ib. 6.), which are rotten; מִצְלוּ (ib. 8.), they are praying; הִקְנוּ (ib. 9.), they are lying; דָּלַא מִעֲלוּ (ib. 10.), they who are not accomplished; מְטַמְּאוּ (Pessa. 18.), they are defiling; הִמְפַּקִּי (ib. 22:), they are excluding, bringing forth; אֲזָדִי לְטַעֲמִיהֶם (ib. 29.), they are going (follow) according to their own principles; מִשְׁהוּ (ib. 30:), they protract; שָׁקְלוּ \* וְטָרוּ (Chagg. 11:), they are discussing; מוֹדוּ לָהֶם, they are confessing, yielding, consenting to them, for, בָּשְׁנוּ, קָרַנוּ, בָּלְנוּ, מִצְלִינוּ, גִּינוּ, מִצְלִינוּ, מִשְׁתַּחֲוִי, אֲזָדִינוּ, מִפְּקִינוּ, מְשַׁמְּטִינוּ. So also in the partici. pass. מִשְׁרָא קָא שְׂרוּ (Pessa. 29.), they are untied, allowed, for שְׂרוּן.

### § 90.

The pass. particip. (פָּעִיל) is often used with the dative לִי לָהֶם, etc., which, last, is taken as the ablative and the verb, as being in the active voice, *e.g.*, לֹא שָׁמִיעַ לָהֶם (Berach 2: 9.), it was not heard by or from them, *i.e.*, they have not heard it; שָׁמִיעַ לָנוּ (ib. 5:), it is heard by or from us, *i.e.*, we have heard; סְבִירָא לָהֶם (ib. 4.), it is considered by them, *i.e.*, they hold it, they are of opinion; לְדִידִי רָאוּ לִי (B. B. 73., Sanh. 67:), it was seen by, from me, *i.e.*, I have seen it myself. Sometimes לִי and לָהֶם, etc., stand as mere pleonasms, *e.g.*, בְּחִירָשֵׁיהֶם קָא אָמִיל לֵיהֶם (Shebnoth 6:), this man is consumed in his woods, *i.e.*, he is ignorant of the things going on in the world, as if secluded in the woods.

\* Syriac: כְּרָא, to tear, Gr. *τεipeiv*, to rub, pull, figurat. to discuss.



## § 91.

The passive partici. is often followed by לִי, לָךְ, etc., in the proper sense of the dative, *e.g.*, מְבַעֵי לִיהָ (Berach. 5.) (equivalent to מִתְבַּעֵי, § 74), it is requisite, necessary to him, *i.e.*, he needs, must; \* מְשׁוּם דְּלֹא מִתְּנִיהָ לִיהָ (Kidd. 67 :) (equivalent to מִתְּנִי, § 74), because it was not possible for him to mention it expressly, without omitting the usual laconism (s. רש"י); לֹא קָא מִתְּדַר לִי; לֹא, it is not habitable to (for) me, I cannot live there.

\* In the edition before me (Vienna, 1862) there is לָהּ instead of לִיהָ, as quoted above.

## CHAPTER VII.

### VERBAL SUFFIXES.

#### § 92.

The Talmudical verbal suffixes differ in so far from the respective Chaldaic paradigms (B. Cha. Gr. § 110), as in the Talmud. dialect the Yod and the **א** of **נָטַרְתִּי** and **נָטַרְתָּ** are dropped, *e.g.*, **נָטַרְתָּ** (Nedar. 62.), he robbed (from) me; **דָּנָן** (ib. 50:), had indicted me; **מִנְעַתָּן** (Chagg. 5:), hadst detained me; **אֶזְקִינָן** (Erub. 5:), they made me old. In the imperative: **פִּירְקָן** (Gittin 47.), redeem me; and in the future: **לֹא תִבְדָּחַנִּי** (Nedar. 50:), do not make me laugh.

#### § 93.

The suffix of the third pers. plur.—which in the Bibl. Ch. is missing, and in the Syriac expressed by the separate pronoun, **אֵינֵין**—is formed by **—יָהִי**, *e.g.* **אַתְּדָרִינָהּ** (Chagg. 5:), he turned them away (from them); **לְאַשְׁלוּמִינָהּ** (Bera. 8:), to accomplish them; **פִּירְסִינָהּ** (Yebam. 79.), he appeased them; **וְנִתְּבִינָהּ** (§ 73). The fem. form must be **—יָהִי**, like that with the noun, but is seldom in use. Compound with this fem. suffix is probably the so very frequently occurring word **וְרָמִי אֵינָהּ**, which signifies as much as **וְרָמִי אֵינָהּ**, *i.e.*, throw,\* put them one opposite the other, *i.e.*, bring the two statements (imper.) one opposite the other.

\* Abjice. L.

§ 94.

The ה as a termination of the first pers. and the third pers. fem. in the preterite being usually omitted (s. § 67.) is replaced before a suffix, *e.g.*, אָמַרְתָּה (Keth. 63 :), I have said it, from אָמַרְתָּ; הִזְיִיתָהּ (Synh. 98.), she has seen him, from הִזְיִיתָ for הִזְיִיתָהּ, and not from הִזְיִי or אָמַרְי.

§ 95.

The suffix of the third pers. sing. masc. with a verb in the third pers. plur. is found partly in the form of -יָהּ, *e.g.*, אָפְקִיאוּ וּמִחִייוּהוּ (Chagg. 15.), they brought him out and beat him; and, partly, in -יָהּ, *e.g.*, אָפְקִיאוּ וְקָטְלוּהוּ (ib. 5 :), they brought him out and killed him; אֶטְרָחוּהוּ (Pess. 10 :), they troubled him, they molested him.

§ 96.

In verbs of ל"א the א is changed into Yod when preceding such suffixes as do not begin with Nun (נ), *e.g.*, הִזְיִיָּהּ (Berach. 5 :), he saw him; הִזְיִיָּהּ (Yebam. 63.), he saw her; תִּשְׁלִיָּהּ (ib. id.), thou wilt throw him, אָמְיִיָּהּ (Keth. 103 :), they brought him; מִיָּהּ (ib. 17.) thy coming. But not so in הִזְיִיָּהּ (Yebam. 63.), he saw them; לְמַהֲיִיָּהּ (Bera. 6.), to see them, where the suffix begins in נ.

## CHAPTER VIII.

### ADVERBS.

#### § 97.

The following are adverbs, or adverbial expressions, alphabetically arranged:

**אָנב אויףהי** (Berach. 2.), on his way, *i.e.*, by the way, occasionally (*obiter, en passant*). The suffix changes according to person, *e.g.*, **אָנב אויףהאי** (Keth. 105:), **אָנב אויףהא** (Synhed. 95:).

**זר הָהי** for **זר הָהי**, meanwhile, while this happened, **אָההי וְהָהי** (Berach. 5:), corresponds to the Hebr. **זר כה**, וְזר כה (Kings I. xviii. 45), while this and that happened.

**אָררפא** (Shabb. 25., Moed Katan 17.), contrary, much more; possibly proceeding from **זל דרפא**, about something, that is more, *i.e.*, the more there is reason to object.

**איברא** (Gitt. 59., Chull. 60., Shebuo. 10.), in truth, forsooth; equivalent to **ברם** (B. Ch. Gr. § 123).

**איזי**, now; **איזי לי איזי** (Keth. 69.), tell me now; possibly the imper. of **אזל**, **אזל** (Ezra v. 15), apocopated, properly: go! forwards! expressing, encouragement, and corresponds to, go on!\*

\* This is a suggestion by Mr. Ehrenreich of Brody; other definitions s. **ברם חמר** and **ערך מלין** T. VIII. A.

I think it to be like the Hebr. **אזי**. (Proverbs **אזי כן**, in the sense of *then*, *ποτε* used in a lively mood of speech. **רשבם** (Genes. xxvii. 34) takes **אזי** to be like **אזיבא** which is a compound of **אזי** = *ubi* and its correlat. **פוא** = *ibi*, *ποιου*; where there!

אִיכָּנָא (from אִיתָּ כָּה here is), there is, are (s. *infra* אִיתָּ and לִיכָּנָא). This adverb is found followed by an unnecessary ל, as אִיכָּנָא לְמַאן דְּאָמַר (Gitt. 50.), there is some one who is of the opinion; analogous to the rabbinical יָשׁ לָהּ (Shabb. 34.), this here, is yet . . .

אִימָת (Berach. 2.), when? from the Hebr. מָתַי. It reals in the Targum Chal., and probably also in the Mishnah as a Hebraism (s. אִיהָב גַּר p. 97, 98), אִימָתַי and in the Syriac אִימָתַי, with the Yod silent. כָּל אִימָת (Chagg. 3.), every time, as often as.

אִינִי (Shabb. 124:), is it really so? can that be? (from אִין הִיא).

אִית (Chald. אִיתַי, Hebr. יָשׁ), it is; with suff. אִיתִּיהָ, אִתְּהָ אִיתְּהָ from אִיתְּהָי (Sheb. 14:); אִם אִיתָּא (Pessa. 10:), if it be.\*

אִתְּהָי (ib. 7:), yet, yet now, corresponding to the Chald. יָדָן; possibly, the א substituting the word יָדָן and אִתְּהָי, a contr. of אִתְּהָי, אִתְּהָי (B. Ch. § 120), which would make the reading of the word, אִתְּהָי.\*\*

אִמָּאי (Berach. 5:), wherefore? why? upon what account? from מָאי.

בְּדִינְכֵךְ (Chul. 2.) (from בְּדִינִי עָבַד, in (the case), when one has already done it, in reference to an act that has been already accomplished, but not as to its going to be accomplished, which in opposition to the first is expressed by the rabbinical לְכַתְּחִלָּה.

בְּהִדְרֵי הִדְרֵי (Sabb. 92:, 93., Chagg. 11:), with one another. S. הִדְרֵי under the prepos. and הִדְרֵי *infra*.

בְּהִדְרָא (Pessa. 27.), לְהִדְרָא (Tamid. 32.), for itself, separately, especially (from ἰδίω, α, or, proprius,

\* אִית is the substitute of the *verbi substantivi* and the correlat. of אִין.

\*\* As generally read by German Talmudists.

privatus, hence, ἰδιώτης, rabbin. הַדְּיוֹט, a private man).

בֵּין בֵּין (Nazir 6:), what there is between, in the midst. Hence, בֵּין בֵּין (B. K. 84.), the difference between two quantities.

בְּנֶלְמָא, plainly, merely, only, *e.g.*, וַיֵּצֵא בְּנֶלְמָא הוּא (Pess. 24:), it is merely, only sweat.\*

בְּרִישָׁא (Bera. 2.), at the beginning, at first.

בְּשָׁלְמָא, in peace; signifies: is agreed to, namely, this one statement; but not the other. אִי אָמַרְתָּ בְּשָׁלְמָא אִי אָמַרְתָּ, בְּשָׁלְמָא אִי אָמַרְתָּ, this is right, in case thou sayst so, but not otherwise, *i.e.*, according to the other opinion the statement is wrong.

בִּי, is a noun, expressing: the inner part, hence, מִבְּנוֹי (Tamid 29:), inwards, within.

דִּלְמָא, properly, that when; *i.e.*, in case when. דִּלְמָא דְּאִי גָבַר וְנָסִיב (Yebam. 78:); “perhaps there is the question of a case, such as when he has transgressed the law, and has taken as a wife;” דְּאִי לֹא כְּתִיב קָרָא (ib.), for “when,” *i.e.*, for such exceptional cases, there was written no Biblical law, (s. בְּדִינְגָבַר). See also B. Mez. 66:.

דִּילְמָא (Berach. 2:) (fr. דִּי לָמָּא Bib. Ch. § 123), perhaps.

הָא (B. Ch. § 124, Hebr. הֵא), behold! lo! הָא וְהָא דִּי־סָקָא (Kidd. (70:), here the man and there the quotation—and yet, yet, הָא אֵיכָּא (Megill. 22.), yet, there is! הָא אָמַר, הָא אָמַר, and הָא אָמַר, yet, and yet, he said!—already, *e.g.*, הָא תֵּלְקָא יוֹמִין (Neda. 81.), three days, three days since.

הָאִידֵּן (fr. זִידֵּן), at present, at this time.

\* Used in the same way as universe, universally, generally.

הֶדְדִּי (Syriac תְּדִי\*, perhaps from הֵד וְהֵד, properly the one and the other), is used only in connection with a preposition; לְהֶדְדִּי (Berach. 6.), one to another, one another; אֶהְדְּדִי (ib. 7.), one against another; קָשׁוּ קָרָאֵי אֶהְדְּדִי\*\* the Scriptural verses are hard (afford difficulties) one against another; *i.e.*, they contradict one another. מִהֶדְדִּי, from one another; בְּהֶדְדִּי הֶדְדִּי, with one another, together (Meg. 7:); גַּבִּי הֶדְדִּי (ib. 11.), near one another; כִּי הֶדְדִּי (Pessa. 3:), like one another, the one like the other.

הֵדֵר (Berach. 2.), afterwards, from the verb הֵדֵר, to do again some thing. See תִּי.

הֵיכָא, where here? where there? from הֵא and כָּא analogous to the Hebr. אֵיכָה, אֵיכָה; מֵהֵיכָא,† wherefrom there? מֵהֵיכָא הֵיכָא, wherefrom shall it come? wherefrom shall that be deduced? how can that be supposed? כָּל הֵיכָא, everywhere.

הֵיכִי, how? corresponds to the Hebr. אֵיכָה † אֵיךְ;—כִּי הֵיכִי, in the same manner, in a like way, as much as, in a manner that, in order to (Berach. 10.).

הֵכָא (Berach. 4:), here, from the Chal. כָּא.

הֵכִי, so—לְהֵכִי, hence, therefore.

הַשָּׂעָא (from הָא שְׂעָא, Syr. הָא שְׂעָא from הָא שְׂעָא, now, at present, expressing also astonishment מִשֶּׁה רַבִּינוּ ! הַשָּׂעָא ! לֹא הָוָה יָדַע (Berach. 3:), how ! Moses did not know it (and David did ? !).

\* וְאֵל יִחַד (Job iii. 6) seems to be from the Syriac חֲדָר : to unite, being together, and the Daghesch forte being the compensation for the missing ר.

\*\* The original of this quotation reads וְרַבִּינָן and not קָשׁוּ (s. § 93).

† In the Hebr., however, the prepos. is connected with the second syllable, אֵיכָה, unlike the Talm. מֵהֵיכָא.

‡ The כָּא being the compar. element, so also in כָּל הֵיכָא.



הָהֵם, there (ibi.) (Chal. תָּמָה, Hebr. שָׁם). S. תָּמָן.\*

וְדַאִי (ib. 2:), certainly, surely (from יָדָה, וְדָה, וְדַאִי, likewise: confess, supposing to be so).

טִיבָא (ib. 6.), manifoldly (Hebr. הַיֵּטֵב, Yonah iv. 4; fr. bien) a good deal.

טָפַי (Pess. 12.), more, pass. particip. of the verb טָפַא, to add (B. M. 83.).

וְכָדִי (in the Targu כְּדִין), now, at present; וְכָדִי תִּהְיֶה (Ned. 21:), and now thou repentest, or, art thou yet of the same opinion? the words אוֹ לְכָדִי עָלֶיךָ are missing (s. Mard'chai Shebuoth, Cap. I, § 1114 and Semag לאוֹיִן 240).

כְּדִי from כְּדִהִיא, as it is; כְּדִי נִסְכָּה (Rosh Hash. 5., B. M. 27:; Chul. 22., Kiddush. 5:; Sotah 19:; Zebach. 93., Menach. 93.), "he took it as it is, *i.e.*, properly it was not necessary to mention this special quality of the subject, but having under discussion its different properties, he quotes all of them as many as there are." From its proper meaning: "as it is," this word became the expression for, a trifle, insignificance, littleness, as in the Rabb. Hebrew: מֶה=שֶׁהוּא, whatever it may be, in the sense of: of whatever quantity it may be, even of the least quantity, ever so little. So כְּדִי לֹא דְכִירִי אֵינְשִׁי (Sanhed. 29:), people usually do not keep in memory things of little importance, of no importance to them. אֶטְרוּחִי בִּי דִּיקָא בְּכִי לֹא מִטְּרָחִין (B. K. 90:), "We do not molest the court with trivial affairs." לֹא שָׂדִי אֵינֶשׁ זָזִיהַ בְּכִי (Kethu. 36:), no man throws away his money for trifles. בְּכִי לֹא אֶדְרָתָהּ (Ned. 22.), פְּקָקָה בְּכִי (ib. 29.). In Megil. 2:; Yebamoth

\* תָּמָן, ubi, being the correlative of תָּמָא, ibi.



90., Chul. 73. and 81.: **אָמַר רַבָּא וְאָמַר לֵה כְּדִי** and in Nazir 2.: **אָמַר רַבָּא וְאִיתִימָא כְּדִי** it signifies: Some said that (statement) in **רבא's** name, and others, simply as it is (**כְּדִהִיא**), as it reads, without giving any name as authority.

**כִּי לֵה** (all this), so much, so very, to such a degree.

**כִּי** (Berach. 6:), when, as; **מִכִּי** (ib. 2:), since, as soon as.

**כֵּל דִּהִיא** (in the Rabb. Hebr. **כֵּל-דִּהִיא**), of whatever, of the least quantity.

**כֵּל-כְּמָה**, so much (time), as long time as; . . . **כֵּל**, in as much as . . .

**כֵּלֵּל**. With a preceding negative it denotes, of any kind whatever, **הָיָה לֵיהּ כֵּלֵּל** (Berach. 5:), that he had nothing of the kind.

**כְּמָה**, Yoma 22: (s. also Dan. iii. 33.), how much! how many! (B. M. 86.)

**לֹא**, not. If not followed directly by a verb, usually **לֹא** is used. **וְלֹא**, and not, implies the sense of more than, as **בְּחִבְרָתָהּ וְלֹא בְּסִילָתָהּ** (Yebam. 63:), the wife is punished when the husband marries another one besides her, more than by rods (thorns). **לֹא מִיבָקָא**, it is beyond question, needs scarcely to be said, there is no doubt about; **לֹא מִיבָקָא קָאָמַר** (Keth. 87: a. o. p.) signifies: the Mishnah or the Baraitha in speaking of A and not of B does not intend to exclude B; it speaks only in the sense of **לֹא מִיבָקָא**, *i.e.*, it is quite unnecessary to mention B, it is sufficient to mention A, being clear that its determinations may be applied even more properly to B.

**לֹא \* (Shabb. 64., 131., Pess. 54., B. K. 25:).** Rashi

\* An affirm. particle, probably, from the Greek *vai*, as *vai μὲν Δι, ἔφη*, a

translates this word **בְּאַמֶּת**, yes, certainly, in fact, truly. It seems to be a contr. from **לֹא הֵא**, is that not so? is that not true?\*

**לְחֹד** (Bera. 2.; so also Chald.; Syr. **לְחֹד**), alone, separately, by itself, corresponding to the Hebr. **לְבַד**, and probably derived from **לָחַד**, *i.e.*, making one by itself. With suffix **לְחֹדָי**, I by myself; **לְחֹדְךָ**, thou alone by thyself; also connected with **ב**, as **בְּלֹחֹדְךָ**.

**לִיפָא** (from **לִית קָא**, here is not), there is not, it is not here, there is no such a thing.

**לִית** (from **לֹא אִית**), it is not. With suff. **לִיתִּיהָ**, **לִיתְּהָ**, fem. **לִיתְּהָי** (Sheb. 14:).

**מָה**, how is it? how is the law? is it allowed, or is it not? **מָה דְּהִימָא**, what is it, thou wouldst say? *i.e.*, that it should not be said; in order that it could not be said. This expression, being comp. from **מָה** and **הִיא**, belongs to the Rabb. Hebr., and was introduced into the Talm. dialect.

**מִי**\*\*, Lat. num., Germ. *etwa*. **מִי כְּתִיב** (Shabb. 93.), is there written? **מִי אָמַר**, did he then say? This adverb is found inserted between **לֹא אִיפָא**,† is there not? *E.g.*, **לֹא מִי אִיפָא מִיפָא דְּפִסֵּר** (Shabb. 68:), the same as in Lat. “*nonne est?*”

**מִדֵּי** (for **מִדָּם**, Syr. **מִדָּם**, Chald. **מִדָּם**), some thing, Lat. *aliquid*, *quid*. Preceded by a negative it denotes, nothing. **לֹא חָזוּ מִדֵּי** (Sanhed. 94.), they saw nothing.

derivation apparently less exceptional than the definition by Aruch, who holds this word to be a compound from the Hebr. **לֹא** and the Greek *νῆς*, son!

\* This etymology is by Rabbi David Vita Tedesco. A.

\*\* An interrog. particle used where a negative answer is expected, and has no corresponding term in English. **מִי** may adequately be translated by the Ger. *etwa?* and the L. “*num,*” as in *num barbarorum Romulus rex fuit?* Cic. Rep. 1. 37.

† And is used as an indirect interrog. ; if not? whether not?

ing.—**וְלֹא מִיָּדִי**, nothing at all, not the least, as **אִישְׁתִּיק וְלֹא מִיָּדִי** (Shabb. 95; Temura 34.), he was silent and said nothing to him; **לֹא קָשָׁא וְלֹא מִיָּדִי**, there is not the least difficulty; \* **מִיָּדִי הִיא טַקְמָא אֲלָא** (Pessa. 17.), is there anything (else) as a reason for thy statement—if it be not. **מִיָּדִי** is also used as a substitute for its synonymous, the Rabb. **בְּלִים**, L. *ecquid?* to express astonishment, as **מִיָּדִי טַפְשִׁים וְרָשָׁעִים** (Keth. 105)., what? are fools and rascals to be judges!

**מִכְדִּי** **הֵחָיָא גִבְרָא בְּעַל דְּבִבְיָה דְּהִתְחִיָּא** \*\*, how? what! **מִכְדִּי הִיא גִבְרָא** (Gittin 55:), how! this man is also the enemy of this man! *i.e.*, thou art also mine enemy. See Bera. 9; 10., 33.; Pess. 23; Megill. 2.; Chagg. 4., 9., 11., 12.: Originally comp. from **מִזֵּי קִדְרִי**, what is that? how is this?

**מִמָּאִי** † (Chull. 11.), wherefrom? out of what? (and is used as an indirect interrog., if not? whether not?) is this demonstrated?

**מִמִּנְהָ**, by itself, from itself; possibly derived from **מִמִּנְהָ**, from the thing, *i.e.*, in consequence of the thing itself, *ex re.* ‡

\* S. Rashi to th. s.

\*\* Probably from **מִכְדִּי** (s. above) with the causal **מִ**, and is to be read **מִכְדִּי**, as it is, in an emotional sense, expressing astonishment, since, seeing that, whereas. Sometimes in an ironical sense; since, in fact, inasmuch as, corresponding to the L. *quippe*, *quoniam*, and the Roman author's explanation of the latter: "*quoniam significat non solum, id, quod quia, sed etiam, id quod postquam*" (Fest. p. 261), may fitly be applied to our **מִכְדִּי**. The author in his view was likely led by the traditional reading of the word **מִכְדִּי**, which, however, may be a corruption, as is the case with so many other words.

† Of what premise, antecedent, source?

‡ This explanation is given by the late Jacob Pardo. A. (See Aruch, art. **מִל**).

מֵאֵן (B. K. 92.), wherefrom? (from מֵן and אֵן, Rabb. Hebr. מֵיֵן), מֵאֵן לָנוּ and מֵיֵנוּ, whence to us? whence is shown to us, that . . . מֵהֵנִי for מֵאֵן הֵנִי in the phrase מֵהֵנִי מִלִּי (Shabb. 24:), whence these things? from what origin are these things derived?

מִשְׁקָרָא (Berach. 13.) from עֶקֶר, root, beginning.

מִרֵּשׁ (ib. 6:) from רִישׁ, head, beginning, at the beginning, at first, in times of old, heretofore.

לְעֵנִי, לְעֵנִי (Berach. 18:; Sanh. 52.), soon, from the verb עָנָה, to turn around, circulate.

עַד followed by דָּ, during, meanwhile; עַד דָּקָא, while he stands (Berach. 2.). Sometimes it denotes before, as עַד דָּתְּבִי (ib. 6.), before they sat down.\*

עֵל, לְעֵלָא, לְעֵל, לְעֵלָא (Shabb. 29.), above, on the height, over.

לְקֵמֵן (from קִדְמָנָא, s. קָמִי infra prepos.), (Megill. 2.), what stands before us, relating to what follows, infra.\*\*

שְׁפִיר קָאָמֵר (beautiful), well, all right, perfectly; שְׁפִיר לֵיהּ (Berach. 2:), he answered him perfectly.

שְׁפִיר דָּמִי, it seems all right, there is nothing to say against.

הוּא (from תִּיב; Rabb. Hebr. שִׁיב), again, anew, moreover, yet more. וְהוּא (Berach. 2.), moreover, further, besides.

תִּינָח (abbrev. from תִּינָח, like תִּינָח from תָּקִים), this may rest, let it be unshaken, suppose admitting (it in

\* Rashi *loco citato* explains, according to the first meaning, "not before they sat down," which is supported also by the nature of the contents.

\*\* שְׁמָא, perhaps, used in the Mishnah, and expressing the same as רִיבָא in the Talmudic dialect.

this case, but how in the other?) (Berach. 6.). The same as **בְּשִׁלְמָא** \*—**הִתְיַיְחָה**, s. § 20.

**בְּאַחַר דְּלִית גְּבִיר תָּמָן** (Chald. **תְּמָה**, Hebr. **שָׁם**), there. **בְּאַחַר דְּלִית גְּבִיר תָּמָן** (Berach. 63.), where there is no man, there be a man.

**מִתַּתַּאי דְּ** (from **תַּתָּא**, Hebr. **תַּחַת**), **לְתַתָּא**, below . . . **מִתַּתַּאי דְּ**, underneath. There occurs in Nazir **מִלְתַּתָּהּ**.

\* **בְּשִׁלְמָא** relates mostly to the premise, antecedent, cause, while **הִתְיַיְחָה** argues more in reference to the consequence.

## CHAPTER IX.

### PREPOSITIONS.

#### § 98.

The following words are used as prepositions:

**אָנב** (s. **אָנב אַרְהִיָּה** under the adverbs and **גַּבִּי** infra), by virtue, over, for the sake; **אָנב יִקָּרִיָּה** (Yebam. 25.), by virtue of his worthiness.

**אַשִּׁי**, in regard, respect; **גִּזְרָה יוֹם טוֹב אַשִּׁי שַׁבָּת** (Shabb. 124.), we prohibit the performance of a certain handwork on a feastday only in respect to the Sabbath, as one may likely be led to perform the same also on this day. This word is derived from **עַל טוֹכָא**, by changing **טוֹכָא**, “burden,” into **טִיכָא** and **עַל טִיכָא**, into **אַשִּׁי**, whence **אַשִּׁי**.\* See **מִשִּׁיל** infra. It expresses also astonishment, e.g., **אֲשִׁי לֹא יָדָעְתִּי דְשִׁפּוּר** (B. K. 84.), what! I do not know that I am well speaking!

**אַמְטִי**, see **מִשִּׁיל**.

**בִּהְדִּי**, see **הִדִּי**.

**בֵּין** (Kethu. 17.) and **בֵּינֵי** (Berach. 8.), between, among; with suff. **בֵּינָא**, **בֵּינֶךָ**, etc. R. Yochanan said **בֵּינָא** (Chagg. 15:) instead of **בֵּינֶךָ**.

**בָּר**, without . . . **בָּר מ**, withal that, except. Hence, the adverb **אַבְרָאִי**, out-doors (Tam. 27., Nazir. 17:),

\* This definition is by the worthy Rabbi Abram Lattes.\*\* A.

\*\* Very farfetched. Why not from the Syr. **אַרְמִינִל**, by contr. likewise **אַרְמִי**, from **אַרְמִי**, etc., and the **ל** apocopated?

מִבְּרֹא, from outside, besides (Tam. 29:). So is said also מִלְּבַר.

בְּתֵר, after (s. B. Ch. § 122).

לְגִבִּי (from גִּב, back, the upper part of a body), לְגִבָּאִי (Sanh. 83.), with suff. לְגִבָּאִי, etc., on, next, near by (like addosso in Ita.). So without לְ, *e.g.*, גִּבִּי הָרֵדִי (Megill. 11.), near one another, together; לִיְהִי יִשְׁעִיהִי גִבָּאִי (Bera. 10.), let Isaiah come to me. לְגִבִּי signifies also, in comparison to: לְגִבִּי מֹשֶׁה (ib. 33:), in comparison to Moses.

גִּי (s. under adv.), בְּגִי, לְגִי, within, מִגִּי, from within, from the inside.

בְּנֶזֶק, גִּזָּז, (color, appearance,) בְּנֶזֶק, in the appearance, way, manner, kind of, for example. כִּי הָאֵי גִזָּז (Chagg. 15:), in this way, manner.

דּוּמְקָא (resemblance) . . . דּוּמְקָא דְ (Chagg. 2.), like, likewise, example.

בְּהִדִּי (union, joining, perhaps from חִד), used only with the prefix particles לְ, בְּ, *e.g.*, בְּהִדִּי הֵיזָא לְקִי כְרָבָא (B. K. 92.), “the cabbage in company with the thorn shares its punishment.” בְּהִדִּי כְּבָשִׁי דְרַחֲמָא לָמָּה לָּא (Bera. 10.), “What hast thou to do with that, which belongs to God’s mysteries?” With suff. בְּהִדָּאִי (Chagg. 4:), or בְּהִדִּי דִּידִי (Keth. 103:), “with me,” בְּהִדָּאִי, etc.; בְּהִדָּאִי בִּי מִטָּא לְהִדִּי פִּימָא (Yebam. 49:), “when she reached the mouth, she reached that which belongs to the mouth.” לְבִהִדִּי (Sheb. 6.); . . . בְּהִדִּי דְ (Keth. 105:), meanwhile, during; בְּהִדִּי דְקָאָזֵל וָאָתִי (Keth. 105:), while he went and came.

בְּנִתָּא, like, with suff. בְּנִיתָאִי, etc. It consists of the prefix particle בְּ with the plural termination of \*ר

\* Sing. fem. noun, according to I. Fuerst the בְּ similitudinis is originally



(מִלְכָּה), the same as the Chald. לָהּ, being the prefix particle לְ with the same plur. termination.

בִּי (Berach. 6.), like אֶרְצִי (Sanh. 94.), like our land, country.

בְּלִפְי (from לִפְי with the כ prosthetic), toward, to, in relation to. בְּלִפְי לִיָּא, s. § 56.\*

לְפִי, according to ; corresponding to the Hebr. לְפִי (B. M. 96 :).

אֲמִטּוּל (burden, from נָטַל, to lift up, to remove). אֲמִטּוּל (עַל מִטּוּל), by motive of . . because of . . אֲמִטּוּלָהּ (Keth. 67 :), because of him, on his, her, its account. Without suff. and apocopated, אֲמִטּוּ as אֲמִטּוּ דִּיקָה (Berach. 56.), on account of thy money ; \*\* אֲמִטּוּ לְהָבִי (Pess. 31., 32., Neda. 29 ; Nazir 25. and 29.) and אֲמִטּוּ הָבִי (Tam. 32.), on account of this, for that reason. This prepos. is similar to אֲמִטּוּ (s. above), which originally denotes burden, compulsion, cause, motive, because.

מִשּׁוֹם רַבִּי שְׁמַעוֹן (from שֵׁם, name), in the name of רַבִּי שְׁמַעוֹן (Berach. 5 :), in the name of R. Shemon. Oftener

of בִּי, and, as the nouns of the sing. fem. in י — have also their plur. in יָת like those in י. the declension of בְּיָת corresponds to the former and not to the latter termination (s. Bib. Ch. Gr. § 29), the same may be said of לְיָת.

\* L. quorsum ? = quoversus ? to what end, as in " quorsum igitur hec dis-  
pinto " (Auct. or. at Qu's). Aruch, in quoting from Pess. 5, reads אֲלִיָּא, tail,  
instead of לִיָּא, which, however, is contrary to the text in the ed. before me.

\*\* אֲמִטּוּ and אֲמִטּוּ seem to be derived from the Syr. אֲמִטּוּ, partly by  
poor ope and partly by contr., and all in the sense of the verb נָטַל, to lift up,  
to carry, involving the relation of the consequence to the cause as carrying  
the former ; hence, because, on account, etc. So also as a relat. conjunction,  
like the Hebr. כִּי, as in the Syr. מִגַּל דְּטַב הֵו מְרִיָּה for כִּי טוֹב הֵו (Ps.  
100. 5.)



in the sense of on the ground, basis, under designation of, . . for the reason of . . Hence its use (by the Mishnah-Rabbis) to express title, basis.\*

על, upon, over, with the suff. עִלּוּרָאִי (Neda. 65.), עִלּוּרָאִי (Bera. 9.), עִלּוּרָאִי (B. K. 117.), עִלּוּרָאִי (Berach. 10) with the addition of a ו, as in אֶרְיוֹן (B. Ch. § 30).

קָמִי (for קָדָמִי) before, in presence, קָמִי שְׁמַיָּא (Berach. 3:), before God, with God ; קָמִי דְּרַבִּי יוֹהָנָן (ib. 5.), in the presence of R. Y.—מִקָּמִי, corresponding to the Hebr. מִפְּנֵי, before, because. In the last sense used also by the Samar. as מִקָּמִי סִינִין (Carmina Samaritana, p. 35), because of our enemies; incorrectly translated by Gesenius (ib. p. 89), “surgentibus osoribus nostris,” as if from the verb קָם, to rise.

תַּחְתִּי, תַּחְתִּי, under (Chull. 105:).

\* מְשוּם may properly be derived from the Hebr. שָׁם, to appreciate, estimate the value of anything, Eccl. 3. 17, and often in the Talmud as הַנִּיזְקִין שְׁמִין, hence מְשוּם מִתְּנָה, in sense of, as a gift, considered, estimated as a gift.

## CHAPTER X.

### CONJUNCTIONS.

#### § 99.

The following words are used as conjunctions:

או (Hebr. and Chald.), or, as גיד או אגיד (B. B. 13.), draw thou, or I shall draw, *i.e.*, either take thou the half price of our common property, or I shall; או אשאל בך מיןאי מילקהא או אשאל אבאי מיןיכו מילקהא (B. K. 59:), “either you will ask a question from me, or I shall ask one from you.” או או, L. aut—aut, either—or, או או קחאי, *i.e.*, the Mishnah does not request both the things mentioned, only, either the one, or the other; או דילמא (Sanh. 71:), or perhaps? אי (from the Chald. אין, corresponding to the Hebr. אם), when. אי קמי (Shabb. 25.), if it be so, as it now is, whereas, if so . . . then; אי תימא or איתימא (Bera. 5.), when, if thou wilt say, if one should say, or also\* אילימא (ib. 5:), if we would say, if supposing. אי בעית אימא or איבעית אימא (Chull. 10:), when thou wilt I shall say, I can say, or so. There occurs איבעית תימא (four times) in Nazir 32., and (two times) in Shebu. 16., which justifies the question, if אימא be not in the imper. so as to render איבעית אימא, if thou wilt, then, say! אימי (Sanh. 94.), or also. The conjunc. אי is often omitted likewise in the Script. קא. See infra קא.

אידי (from על ידי), by, because, concerning, as being,

\* In an interrogative as also affirm. sense.

אֵינֶי דְּזוּטָר מִיִּרְבָּס (B. B. 14:), because, or, in consideration of it (the book) being small, it would easily have been lost; אֵינִי דְּתָנָא, having said (the one thing, he says also the other). It stands also as a prepos., *e.g.*, אֵינִי בְּהֶמָּה (Nazir 2.), as much as עַל יְדֵי בְּהֶמָּה.

אֵלָא (a Rabbin., Syr., Arab., and Greek word, possibly from אִין, if, and לֹא, not), if not, only, but; expressing in the Talmud the sense of, hence, consequently, after having entirely rejected an antecedent proposition, and means "this opinion being rejected, consequently the other one, the following, must be admitted." The following passage may be quoted as an instance for both interpretations: הֲיִיחָא לְמַאן דְּאָמַר פְּלָגָא נִיזְקָא קִנְסָא אֵלָא לְמַאן דְּאָמַר פְּלָגָא נִיזְקָא מְמוּנָא מַאי אִיכָּא לְמִימַר? אֵלָא אֵינִי דְּקָא בְּנִי לְמִיחָנִי וְכו' (Sanh. 3.), "this may be admissible on the ground held by the one, who says, that the payment of half damage is to be considered as a penalty; but, on the ground held by the other, who says that the same is to be considered as a restitution of property, what is there that may be said against? consequently (hence) (the preposition precedently assumed must be rejected, and it must be admitted that,) as it is intended by the Mishnah to show, etc.

אֵלְמָא (Brach. 3:), hence, accordingly, consequently. In some few passages it is expressing astonishment, as אֵלְמָא תֵּן (Shebu. 11.), and yet, it is said in the Mishnah! אֵלְמָא לֹא (Shebu. 13., 13:), why not? In these cases אֵלְמָא is synonymous with לָמָּה, why? (Rashi Beraeh. 11.), and according to Jos. Karo compound from עַל מָה, which occurs as such in Talm. Yerushalmi, קַעַל מָה תִּנָּקָא.

אִלְמָלָא or אִלְמָלִי (a Rabb. Hebr. word, corresponding to the Hebr. לִיּוֹלָא), if it be not, if not. אִלְמָלָא תְּרִימָא (Megill. 3., Sanhed. 94:), if it be not for the interpretation of this verse, we would not know what it means. Sometimes it signifies simply if, as אִלְמָלָא לְהַנְנוּחַ מִיִּשְׂאֵל וְזִנְיָה פְּלִיגִי (Keth. 33:), if they had castigated Chananyah, Mishael, and Asaryah, they would have worshipped the image. Rabbenu Tam's opinion in regard to the different spelling of this word, viz., that with *s* it means, if it be not, and with Yod simply, if, is objectionable. For, as the original, the Bibl. לִיּוֹלָא being used for both significations without varying in orthography, its Rabb. derivative must also express both significations without regard to its different spellings. And, indeed, both אִלְמָלִי as well as אִלְמָלָא are found used for either of the two different meanings.

אִפְּלוּ (a Rabb. word comp. from אִפְּ, also, and פְּלוּ, when, etiamsi), also when, even if; אִפְּלוּ רִישׁ גְּרִינְקָא מִן שָׁמַיָא מוֹקְמִי לִיהּ, “even the surveyor of the fountains is appointed from Heaven.” אִפְּלוּ דְּהִי, even so, yet, nevertheless; אִפְּלוּ תְּרִמָא, even if thou sayst, *i.e.*, the statement may be maintained even at the supposition that . . . .

אִפְּלוּ זֶל גַּב דְּ (Berach. 7:), although, even when.

דְּהִי (ib. 3:), as, because.\*

דִּילְמָא, that not (s. B. Chald. § 123).

הָא, thus; הָא אִי אִיָּהּ (B. M. 86:), thus, if it be . . .

After this הָא אִי is mostly omitted; הָא אִיָּהּ (ibid.);

\* This word is composed from the conjunct. partic. דְּ of דִּי, and the demonstr. pron. הָא, and may be rendered by, that that.

הָאֵל לֹאֵר הָכִי, thus, if it is, or be not so. So also in the Mishnah, הָאֵל נִשְׁ רֹאֵה (B. M. 83.) for הָאֵל אִם נִשְׁ רֹאֵה.

הִילְכֵךְ (perhaps from הָאֵל, behold! (§ 97) and לִכְךָ, Rabbin. for that), therefore, accordingly.

כִּי־נָ (a Hebraism of a later period) . . . . כִּי־נָ, as soon as, after.

לְאַחֲרָי (from אַחֲרֵי, similar to the Ger. “auf der Stelle,” and the Fr. “sur le champ”) [and the Engl. “upon the spot”], immediately, forthwith.

מִגֹּד, in case, since, supposing that . . . מִגֹּד אָמַר (Kerath. 12.), “in case he would, he could say: I have done it on consideration.” It corresp. to the Rabbin. מִתְוֹךְ, as גֹּד being the Chald. of the Hebr. מִתְוֹךְ.\*

מִיָּהָ (Berach. 10.), מִיָּהָ (Pessa. 9:), מִיָּהָ (Yebam. 63.), yet, however, nevertheless.

מִכָּל (Berach. 25:), from all that (that was said), follows. It is a Rabb. Hebraism.

. . . מִקֵּדְמִי (s. קֵדָם under the prepos.), before that (he said, etc.).

נָמִי (Berach. 4:), also, even; הָכִי נָמִי or אִין הָכִי נָמִי (Chagg. 11.), yes, so also it is; הָכֵא נָמִי (Berach. 8:), here also, *i.e.*, even so in our case. It often is preceded by the word אֵהָא, *e.g.*, אֵהָא שְׂכִיבָא נָמִי (Berach. 4:), from the last instance is to be seen that originally נָמִי had not the meaning of, also, but that it was a verb, which afterwards became a peculiar expression for, also, really, indeed. Supposed this to be so, נָמִי may be a derivative, according to D. Tedesco,

\* S. t. s. under prepos.

from **אָז**,\* “we will say,” or, according to M. Ehrenreich, from **וְיִמֶּיךָ**, “we would believe,” or, lastly, according to my suggestion, from **וְיִמֶּיךָ**, “we could swear on that.”

\* Already in Aruch.

## CHAPTER XI.

### INTERJECTIONS.

#### § 100.

The following words are used as interjections:

וְכַתִּיבִי (Erub. 17.), by the Law, prophets and Hagiographa! a manner of swearing.

אֵיכֹו, alas! behold! O! an interjection of a wide use.

אֵיכֹו שְׁכַבְי לֹא אָמַרְי לְכוּ הֵא מַלְתָּ (Shabb. 152.; Yebam.

46., B. M. 73:), Lo! if I had been dead I could not

have told you this thing; אֶחָרִיתִי בְרָסָא בְרָסָא לִי הָדָא (Yebamoth 65:), look, thou wouldst have borne

unto me yet another pair of children.\* אֵיכֹו הִשְׁתָּא

לֹא אָהָאִי סַנְנַתִּין לְבָרִי (Bera. 25:), now see! had I not

come, you would have brought my son into danger;

אֵיכֹו הִשְׁתָּא אִישְׁתָּלֵאִי וְאָמַרְי לָךְ (Bezah 4:), now! I had

been amiss, and would have told you; אֵיכֹו הִשְׁתָּא

מִנְעַתָּן מֵהָאִי בְרָכָתָא (Chagg. 5:), Oh! thou wouldst

have deprived me of this' benediction! אֵיכֹו הִשְׁתָּא

סְפִיתִי לְהוּ אִיסוּרָא לְבָנֵי בְרָתִי (Chull. 95:), Now see! you

would have fed my daughter's sons with prohibited

food! אֵיכֹו זְמָמָא נָפַל בְּפִימִיָּה דְּמֵאֵן דְּסָנִי לִי וְלֹא אָמַרְי כִּי (Sanh. 107.), O! that there were a bridle

put in the mouth of mine enemy (*i.e.*, pr. euphem-

ism, in my mouth), so' that he could not have uttered

a word such as that! \*\*

\* In sense of wishing; so also רַע"ו t. t. s.

\*\* The author here continues in deriving אֵיכֹו from אָכַל, to eat. I think this

אֱלֹהֵי דִּישָׁרָאֵל, God Israel's! by God! Instead of this R. Yochanan used to say somewhat quaintly, לֹאֲלֵה דִּישָׁרָאֵל (Yomah 84:; Abo. zar. 28.).

גִּפְסָה דְּרֹמִי (Pess. 87:), expressing a manner of swearing put in the mouth of a Roman; probably from the Hebr. word גֶּה (Prov. 9. 3.), an elevated place, as it is also found in a discussion held entirely in the Hebr. language (Men. 44.), גִּפְסָה שֶׁל רֹמִי. It may possibly signify "by Rome's most exalted temple!" viz., that of Jupiter Optimus Maximus, erected on the Capitol. Other doubtful suggestions I have refuted in my notes to הַפְּלֵאָה שֶׁבְּמִקְדָּשְׁכֶּנֶן, Vienna 1859.

הֵאֱלֹהִים, by God! (Kiddu. 44:; Nazir 42:; Sanhed. 72., Chull. 54.).

הֵרֵא, go on! forwards! (Gittin 34., Shabb. 119.). Is used also as an adverb designating, quickly, hastily (B. K. 84.).

ווי, Alas! an exclamation of pain or dread; Greek, οὐαί; L. vae. ווי קִין דְּמִיִּיתֵינוּ (Berach. 31.), woe unto us, that we must die!

הֵס, far be it! absit! הֵס לִי (Arach. 16:), far from me! הֵס לִיה (Kidd. 44:), corresponding to the Hebr. הִלִּילָה (s. Hebr. Gr. § 1144).

יְהֵא רַעְיָא (Moed Katan. 5.), let it be the will of God! please to God!

לְחַיִּי (Chagg. 16., Chull. 16.), to life! your health! good luck! à la bonne heure!

מִרֵּי דִּישִׁי (Zebah. 43., Chull. 90:), Lord of this! Rashi interprets: Oh, thou creator of this statement! I think it to express: Lord of the world! and דִּישִׁי,

definition to be a mere whim of the author, and to repeat it here would as well imply the suggestion of having mistaken it for a philol. truth.



“this,” to relate to the earth,—an exclamation accompanied by the gesture of treading on the floor where the excited speaker was standing.

מְרִיָּה דְאַבְרָהָם (Shabb. 22., Keth. 2.), Lord Abraham’s!  
Great God!

מְרִיָּה כָלָה (Nedar 22 :), Lord of the universe!

מֹשֶׁה, Moses! by Moses! קְאָמְרָהּ, by Moses.  
thou hast well spoken! \*

נְהִי (Kethu. 103 :), let it be so, though it be so.

Originally the future of the verb הָיָא with נִי, according to the Syriac נְהִיָּא, let it be.\*\*

הִנָּא דְמַלְכָּא, by the king’s crown! † an expression for swearing.

\* There is found no swearing by a mortal name, whether in the Talmud or in any other Hebrew book. Rashi, therefore, interprets this מֹשֶׁה as a complimentary expression of deference to the authority which is to be interrogated: so in the above instance, Thou, a second Moses, hast thou well spoken?

\*\* This explanation belongs also to the above-mentioned R. Aebr. Lattes. A.

† הִנָּא is undoubtedly the L. toga, the garment worn by the Romans, and הִנָּא דְמַלְכָּא designs the toga praetexta worn by high officers.









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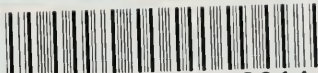
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